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of Freemasonry*

In This Issue: Should Masonic Temples Be Taxed?

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Masonic Craftsman
ALFRED HAMPDEN MOORHOUSE, *Editor*
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LOSSES Perusal of the pages of the various

Proceedings of Masonic bodies discloses a considerable loss of membership. These losses during the past twelve months vary from five to ten per cent in the different jurisdictions, and in the light of the present economic situation, are, to say the least, disconcerting. Obviously they cannot continue at this rate. They deserve careful consideration. If continued at the present rate, a situation may arise which may well become serious.

It has been frequently asserted—and THE CRAFTSMAN pleads guilty to the charge of being a participant in the view—that loss of members has not heretofore been an unmixed blessing, for in the days before they became so glaringly apparent there seemed to be many who were indifferent to their affiliation and decidedly lax in attendance and other interest in Craft matters. These men were deemed to be not truly Masons; their membership was of scant moment.

Now, however, it is apparent that many others as well have been obliged to drop their membership, when deprivation of its advantage and opportunities constitutes a distinct loss not only to themselves, but to the Craft as well.

This is a matter of genuine concern, constituting a challenge to the best thought in the fraternity.

Freemasonry, to maintain its present status and influence, requires accretions sufficient to offset natural losses due to death. In normal times new members have about equalled losses, except for the period of 1914-18, when a tremendously stimulated and unnatural growth was evident.

Quality rather than quantity should be the desideratum. There are many men to whom the Craft makes strong appeal. These are desirable as members, and if it is possible to do so properly, their affiliation should be made possible by every legitimate means.

Freemasonry must be progressive rather than static. A program looking to the strengthening of its ties and the encouragement of its work is urged, so that there may be no let-down, rather that the Craft may go forward to a fuller realization of its destiny.

STABILITY "The race is not always to the swift."

There occurs in the careers of many people crises which cannot be attributed to any definite chain of events nor to sudden circumstances. It is not that the wayfarer is abruptly confronted with the choice of an alternative route, but that he just feels a subtle disinclination to continue the journey.

Perhaps he thinks that he ought to be making more rapid progress, maybe he sees others apparently forging ahead of him; at all events he becomes obsessed with the desire to try another road.

Of course, life might be very pleasant if any one of us could travel to his seat among the Immortals via the Olympian heights. It would be lovely if we could dominate the stage all the time and command the lion's share of the applause. But the world is not so constructed, and for the sake of all of us, if we did but know it, it is a good thing that it is not.

For it is worth remembering that Genius has been defined not as an ability to take long, spectacular leaps from one pinnacle to another, but as "an infinite capacity for taking pains." The loyal Freemason will deduce from this that his greatest success will constitute sustained effort intelligently exercised, and, mayhap, much work.

Therein lies the merit of staying-power, the force that will make the cobbler stick to his last when he wearies of what he sometimes feels is merely the trivial round. We know that any new broom will nearly always start by sweeping clean; by virtue of its newness, and its reaction to a new situation. So it is well not to judge the value of the "new broom" by the results of its first spring cleaning, but rather by how it cleans after the first short while.

Service means men who realize that the job is worth seeing through, whether there is a gallery to play to or not. For them it is not an unpleasant necessity, a thing to be got through one way or another, but a delightful, if strenuous opportunity to exercise their faculties to good purpose.

They "travel hopefully," not looking for chances to show off, but take the daily round in good cheer, with faith, lending their strength and intelligence to a service full of delightful rewards.

Freemasonry is not measured by the spectacular. Its measure is found in the accumulated effort of many men, embarked with courage, high hope and supreme confidence upon a journey, mayhap fraught with difficulties, but distinctly worth while.

UNBELIEF Much of the trouble with the world today is traceable to a growth of spiritual unbelief: Russia has outlawed religion; Germany deifies force and attempts to prescribe by dictum what its (?) Church shall teach; France has for some time been atheistic, with a notable reversion when

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Alfred Hampden Moorhouse, Editor and Publisher.

the agonies of a great war compelled some anxious soul-searching; in this country are many who deny the existence of God.

Freemasons must declare their belief in a Supreme Being before being admitted to the fraternity, and as a result of this they stand firm as a rock in a sea of trouble. Specious argument and the subtleties of a superficially scientific cynicism carry certain weight in the argument of the infidel. For us we prefer to believe with that great scientist, Sir Isaac Newton, that "the whole diversity of natural things can have arisen from nothing, but the ideas and the will of one necessarily existing Being, who is always and everywhere God Supreme, infinite, omnipotent, omniscient, absolutely perfect." We refuse to believe that the intimations of immortality which sustain us in our muddling course through life are only a kind of iridescent residue or scum seeping down in our natures from the devil-worship of our pre-Adamite ancestors.

The beneficent influences of the Freemason's God are gloriously evidenced in all the manifold and exquisite charges of nature to which she gives ocular evidence in every season: in Spring and Summer, Autumn and Winter; as appropriately expressed by the words graven on the tomb of that master builder, Sir Christopher Wren: "If you seek His monument (or proof of His existence) look about you." But first cast from your eyes the scales of selfishness and greed, of materialism and the other artificialities in which man encases himself and which serves as a veneer to keep out Truth and the eternal verities.

IMPERTINENCE One of the most impudent acts of recent times was that of a former Imperial Potentate of the Mystic Shrine, at Minneapolis, when he spoke of the Shrine "*law which now has the effect of making the Shrine the collecting agency for the subordinate bodies.*"

What stupidity! No Mason of any degree can read such a statement without a feeling of indignation and shame that a man exalted to highest executive office in an organization whose rules stipulate that all members shall be either Knights Templars or 32° Masons, should be guilty of such arrogant ignorance.

Does he not know it is only by the sufferance of duly constituted Freemasons that the Shrine exists?

If he does not, then he should be informed of it promptly. No Mason or friend of the Shrine would utter such a ridiculous statement in the light of the facts.

It is unfortunately true that in some cases an indi-

vidual, after receiving Masonic degrees will sometimes allow unworthy ambition to sway his judgment, and in so doing make himself ridiculous in the eyes of the Craft generally.

Recently a man wearing a Masonic button and claiming to be a Mason from one of the southern jurisdictions, expressed similar statements to that of the "Imperial Noble." He was a "prophet," obsessed by the notion that all else was subordinate to his beloved "Grotto." It afforded this writer much satisfaction to enlighten him on certain phases of Freemasonry which he had apparently forgotten—if he ever knew them.

"Pride goeth before a fall." It is quite possible that certain presumptuous individuals who would make of Freemasonry a tail to a high flying kite of dubious distinction may find themselves confronted with an interdiction that will deflate the little balloons they so proudly send up from time to time.

Shriners generally, among whom there are many splendid men and loyal Masons, will deplore the error of one of their leaders when he indulges in talk which can only damage the organization of which they form a part.

SUGGESTION Most of the distress due to the present economic situation is apparent in the great centers of population, and suggestion is made that in those cities where Masonic temples equipped with kitchens and dining facilities exist, these facilities be put to use for the amelioration of the needs of the hungry.

It should be quite possible to secure voluntary service to take care of most of the labor involved, the cost of food would not be very great, and the satisfaction to the hunting-for-a-job-Mason in the knowledge that he might drop quietly into warm quarters and get a good, warm meal in the middle of the day, would fortify his courage tremendously.

The thing can be done quietly and yet effectively.—Let the service committee of each lodge in metropolitan areas furnish needy members with a meal ticket good at the central plant—the equipment there is available and idle in the day time. The plan need not interfere with any evening function.

Practical charity is the only worthwhile kind; platitudes do not fill empty stomachs. In these distressful days no opportunity should be overlooked to relieve distress, and the above suggestion is offered as one means which so far as we know has not as yet been tried. Isn't it worth trying?



A Monthly Symposium

Topic: Should Masonic Temples Be Taxed?

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"SHOULD MASONIC TEMPLES BE TAXED?"

By ALFRED H. MOORHOUSE
Editor *Masonic Craftsman*, Boston

IT is a part of the fundamental law, if this country possesses such today, that religious, educational and charitable institutions shall be permitted to possess real property free from taxation, as the latter term is generally understood. Freemasonry, being largely a charitable or eleemosynary institution, would seem to be included in this category. There are instances, however, where without doubt a tax could justifiably be levied against the fraternity for Masonic temples.



These cases are where buildings or real property owned by the fraternity are used in whole or part for commercial uses, in contradistinction to those which are purely Masonic.

No fault can be found with the latter. When property held by the fraternity is devoted exclusively to the functions of the Craft, it then becomes part of the physical machinery incidental to the work of the organization, without motive of profit or taint of commerce attaching to it, and is a material instrumentality in the amelioration of distress to many people. In addition, while not seeking to emphasize this feature, the fraternity indubitably serves the purpose of educating men to a higher appreciation of their responsibilities toward their fellows, through that broad mantle of charity, which as a landmark is one of the foundation stones of the organization. Freemasons have been and are of the very best element in American democracy.

We are aware that there has been much discussion pro and con as to the exemption from taxation of church and other property. This whole matter resolves itself into the question of whether stark materialism is to dominate the public or administrative life of the country or encouragement given by these means to the indefinable element embraced in the spiritual. Of a certainty no great work was ever accomplished without the aid of the latter, or, to put it another way, all outstanding advances in the progress of humans from the primeval up to the present advanced status of civilization have had for their motivating force a faith embodied in idealism. Because of the successful results or consequent material benefits derived therefrom, the latter has been confused, and

undue emphasis has been placed upon the former. The cart has been put before the horse.

Modern methods change rapidly. Theories heretofore held to be sound have been utterly discarded. Principles appear to be in a state of flux. No solid ground appears anywhere. Yet when present disorganized conditions pass and good sense once more prevails, the truth that Freemasonry, as such, is one of the great charitable and stabilizing forces in the land should receive encouragement in its laudable endeavors, and not be penalized by taxation upon its physical properties.

TAX ALL PROPERTY

By WM. G. RAPP
Editor *Masonic Chronicle*, Chicago

A DISCUSSION of the advisability of taxing Masonic temples must necessarily be approached from two separate angles, which may lead to conflicting views.



As an academic question, involving the theory of taxation in its entirety, the writer is strongly inclined toward the view that Masonic temples should bear their fair share of the necessary taxation for the maintenance of governmental activities.

Taking into consideration the present scheme of taxation on real property, with due reference to such property as is now exempt from taxation, leads to the diametrically opposite view and the insistence that Masonic temples should not be taxed.

In equality, discrimination and favoritism in levying taxes have been the direct and contributing causes for many revolutions and social upheavals in the history of the world. There can be no doubt that collection of taxes is necessary to provide the governmental services that civilized communities demand. It is equally certain that most people do not like to pay taxes, and will evade this imperative duty if they can find a means to shift the burden upon others. Exemption from taxation may be necessary in some cases, but there should be considerably more justification for such exemption than the mere idea of the owners of property that they would rather not be called upon to pay taxes.

Every exemption from taxation is in effect a subsidy paid to the individual, institution or project involved, and this subsidy is paid by less favored owners

of property, whether or not they are in harmony with or approve of the activities carried on or the presumed service to society which constitute the reasons why they are not called upon to pay taxes. It does not in any way reduce the amount of funds which must be raised by governmental units, but simply shifts the burden from some to the shoulders of others.

Theoretically tax exemption was granted as an encouragement for certain lines of activity, such as religious, educational, charitable and similar projects, and in the earlier days of our country such encouragement was justifiable and advisable. Today we have a different situation. Many institutional corporations have amassed real property running into staggering valuations, the benefits of which are confined to comparatively few citizens, and in many cases are absolutely denied to the great majority of those who are compelled to support them. The worthiness of such institutions, in a general sense, may not be questioned. To mention but a single instance, there are institutions of higher education whose doors are practically closed to all save the children of men of wealth, yet they are supported in part by the pittance exacted from the poorest class of taxpayers.

The day is coming when practically all real property will be taxed, and in this event there is no sound reason why Masonic temples should not contribute their fair share to public funds. This will apply equally to religious institutions, universities, hospitals and similar institutions, and those who derive benefits from them or who find a gratification in their existence will be called upon to pay their costs. It is of course palpable that the property of governmental units, public schools and the like, will not be taxed, and to this may be added strictly charitable institutions which by their operation save the general public from the burden of providing necessary relief.

On the other hand, so long as tax exemption is as broad as it is today, and is granted freely to many institutions which render no greater service to society than does the institution of Freemasonry, Masonic temples are entitled to the same exemption.

SHOULD MASONIC TEMPLES BE TAXED?

By J. A. FETTERLY
Editor *Masonic Tidings*, Milwaukee

OUR topic this month is possibly one of the most important that could be suggested, for it has to do not only with the welfare of Freemasonry as an institution, but with the functions of our government as well.



It is also directly related to the welfare of other fraternal organizations and to all religious organizations for, inferentially, the taxation or exemption from taxation of the realty of one, would inevitably affect the others.

From time immemorial it has been the custom of civilized governments to exempt from direct taxation realty owned by religious, educational and charitable organizations, as a form of encouragement to such societies and as an ap-

preciation of their efforts to uplift humanity and for the amelioration of poverty, illness and want. With the justice of this theory there can be no division of opinion. But the complexity of modern life and the greed and rapacity of mankind itself, has served in great measure to defeat the very purpose and stultify the aim of these laws. The result has been an ever-growing list of tax-exempt property, which in turn has made an increasing tax rate necessary on all taxable property until today cries for relief are being heard from all sides by the overburdened tax payer.

In a former day, when life was more simple—when two or three or a half dozen churches, all of inexpensive construction—a modest lodge hall and perhaps one or two other tax-exempt buildings constituted the entire list, but little effect on the tax rate was to be apprehended.

Today, when churches and Masonic temples costing millions occupy land worth additional millions—when Knights of Columbus club houses and Y. M. C. A. buildings costing hundreds of thousands are in direct competition with tax-paying enterprises—then it appears to be time to re-arrange our taxing system.

Careful estimates by tax authorities place the value of tax-exempt property in the average metropolitan area today at from 15 per cent to 20 per cent of the total. In other words, 75 per cent of the property pays 100 per cent of the taxes—which few will agree is equitable.

While exact figures for the entire country are not available, some idea of the situation may be gained from the figures in one district where property owned by churches, parsonages and parochial schools—hence exempt from taxation—aggregates approximately 3 per cent of the total assessed valuation of all taxable property in the district. Property owned by lodges and benevolent institutions—which includes hospitals—in that same district, amounts to less than 1 3/4 per cent of the total. It is said that the tax-exempt property in New York City is valued at something less than \$5,000,000,000.

It has been frequently stated that one of the major causes of the many revolutions in Mexico was the vast amount of property owned by the Catholic church, and was therefore tax free. From figures published from time to time, it appears almost as though today the United States is running a close second to Mexico. All of our government property, including schools, churches, church and lodge property, higher educational institutions, charitable and semi-eleemosynary properties, many hospitals and other social endeavor outfits, are tax free. These all receive fire and police protection, as well as many other benefits for which the common property owner pays and pays liberally. Tax exemption is an indirect subsidy which every citizen is compelled to assist in paying, whether he approves of a particular activity or not, or whether his material status in life gives him any opportunity to share in its benefits.

In connection with large amount of tax-exempt property in New York, it is stated that John Haynes Holmes, Rabbi Stephen S. Wise and Bishop Francis J. McConnell, all clerics, appealed to the state legislature of that state to reduce the tax exemption now granted to churches and synagogues.

While human greed and selfishness are strong factors in securing exemptions from taxation for Masonic temples, we believe a clearer understanding of the meaning of this steadily growing evil will bring its reform.

We favor the taxation of all Masonic and other fraternal property as well as all churches and church-owned realty together with hospitals, Y. M. C. A. buildings, Knight of Columbus club houses and property of like nature, including convents, retreats and parochial schools.

Let them all bear their just share of the cost of the government which protects and shelters them.

TAX EXEMPTIONS ARE FRAUDULENT

By J. E. MORCOMBE

Editor *Masonic World*, San Francisco

"SHOULD Masonic Temples Be Taxed?" Such is the question for our present consideration. To it the present writer must return as answer: Most emphatically, yes! This opinion runs counter to the pleas and practice held allowable in the Craft for a generation or more. But we hold that it is sustained by the ethical and moral principles of the fraternity, and the relationship of the institution to the government by which it is protected in all its rights. The fact that courts, leniently inclined, have listened sympathetically to the specious arguments of Masons does not destroy the force and validity of the conclusion thus reached.



In some states Masonry has been represented as a religious organization, and upon such ground has asked for and secured exemption of its temples from taxation. Even if such a claim were remotely true, such status would not constitute a proper basis for the relief demanded and allowed. For religious properties of all kinds should be taxed, if the interests of the whole people are to be considered. Any institution that bases itself upon an alleged Divine mandate, or claims a special revelation, putting it beyond human societies, should be the first to set example of worldly justice by rendering unto Caesar that which belongs to Caesar.

But Masonry is not a religious institution. The

strongest condemnation brought against the fraternity by ecclesiastical enemies is that of being a religion without authority. This we are quick to deny. Yes the aspersion is bolstered by the foolish claims of brothers and even grand lodges, seemingly without understanding of the true and honorable place that Masonry occupies in the world.

Others more modestly declare that Masonry is an educational institution. The efforts to make such claim are ludicrous. It is true that phrases can be found, both in the laws and rituals of the Craft, that of themselves might seem to justify the pleadings. But one having knowledge of the scope and actual workings of the organization would unhesitatingly deny that Masonry has any real educational function, within meaning of the governing laws. The revival of moral aphorisms is not a sufficient mental exercise, nor do the slight efforts of lodge or grand committees named to promote "Masonic education" accomplish anything worthy of such designation. By any satisfactory definition education presents the idea of a system, by means of which valuable knowledge is imparted and discipline of mind is enforced. And a definite goal to be reached is also envisioned.

It is thus within easy proof that Masonry cannot justly claim tax exemption for its property because of either religious or educational status. As a matter of plain fact, such pleas are brought before the courts as mere subterfuge. They are without merit, and betray bad faith on part of those by whom they are advanced.

There is a growing conviction in the public mind that no special privilege should be allowed in this matter of taxation; that every individual and institution should carry just share of the burdens that are of government necessity. That the law of common liability, so long ignored, shall be strictly construed will sooner or later reach to the courts or the legislatures for clear exposition, waiting only the demand of an aroused people. In such event Masons, beyond all others, should come with clean hands. There should be no taint of parasitism attaching to the fraternity. We are constantly enjoined to be good citizens. The test is not in flag-waving or flamboyant utterance. It is rather in the acceptance of full citizen duty. And this certainly includes a willingness to pay for the proud privilege that is of American citizenship. Our profession of adherence to high principles is not consonant with the escaping of just dues on false pleadings.



An Unchanging Masonry in a Changing World

Address of Right Worshipful and Rev. Dr. JOSEPH FORT NEWTON, Chaplain of The Masonic Service Association, Before Its Sixteenth Annual Meeting, February 21, 1935, Washington, D. C.

In a low temperature laboratory in Holland the other day, so the news reports, a man of science came within one 5,000th of a degree of absolute zero—that is to say, 459 degrees below zero as reckoned by the Fahrenheit thermometer. It gave him a glimpse into a strange world, where gases solidify and the dance of atoms is still, a world of stagnation and death—a frozen world.

Two years ago the whole world came very close to absolute zero, spiritually and economically, and we, too, had a glimpse of a world of frozen faith, frozen hopes, and frozen assets. It was a terrifying experience, as all will agree—disintegration round about us, shuddering insecurity within us. Now, happily, as we are beginning to feel the passing of winter and the coming of spring, so in the world at large we feel the stir of new hopes and energies and enterprises.

At our fifteenth annual meeting I tried to describe the turn of the tide, as it is reflected in the reports of this Association and in the mood and spirit in which we find ourselves. The world is still "on the north side of friendly," as the Scotch say, but the icy grip of panic has been broken, and hope which seemed paralyzed has revived in our hearts. But we find ourselves in a new, strange, and difficult world, the like of which has not been seen in modern history.

Hence my theme today, An Unchanging Masonry in a Changing World. I hear it said—often in bitter jest—in regard to certain policies now proceeding, that, since we do not know where we are going we can never tell when we get there, and if we ever come back we cannot describe where we have been. Exactly! It has been so since ever time began, or at least since Abraham started out from the city of Ur "knowing not whether he went," as the Bible puts it. Man has always made advance into a new, strange and untried world, and he always will do so.

How rapidly, how radically the world has changed, in outward aspect and inner attitude, we hardly realize. A revolution has taken place among us, happily without violence—so far—and it is with difficulty that we try to recapture the mood and way of thinking of ten years ago, to go no further back. The mighty earthquake of the world war upset everything, and the raging fever of battle was followed by a low temperature of mind and heart. Who can forget that period? We are still too close to it, too much under its shadow, rightly to estimate it.

To a startled House of Commons, Stanley Baldwin said recently: "The frontier of England is no longer the Chalk Cliffs of Dover, but the Rhine!" But why stop at the Rhine? He might have said the Volga or the Vistula. Twenty years hence he might say the

Mississippi or the Amazon. Of course, it was a diplomatic blunder—telling the truth is always a diplomatic blunder—but he did tell the truth. What he meant was that the old frontiers are obliterated. Chalk cliffs are no defense against the new warfare from the sky. Old frontiers, not only geographically but spiritually and in every way, have grown dim, if indeed they have not been erased.

What about our political parties? Once there was a clear line of cleavage between parties, but now a totally different realignment is needed. Old lines are blurred. Men who think alike in the different parties must, somehow, draw together, if politics is to have any meaning at all. New ideas, new impulses, new issues are moving the world in new directions and toward new objectives. A totally new idea of the state and its functions is in the air. We hardly know where we are.

The same is true in religion. The differences which divide religious communions may have had meaning in other generations, but they do not signify today. They are not remotely related to the actual issues before this generation. Here lies one reason why the oncoming generation is estranged from the church. It does not speak their language. They do not understand its language. Young folk—if they are awake and vital-minded—whose minds are maturing in a world which lacks security, dignity and peace, find the old interpretation of religion inadequate. It does not "speak to their condition," as George Fox would say.

Who knows the gear-shift of the new generation? But we do know that it is going at a terrific pace. "Faster! faster!" said the Red Queen in Alice in Wonderland. "Here you have to run as fast as you can in order to stay where you are. In order to get anywhere else you have to run twice as fast as that." All of us feel the tension and speed of the world in which we are trying to live. If we do not keep up with it we become old fogies, hopelessly outmoded, and are left behind talking empty talk. We may fancy that we are wise, whereas we are just petrified. It is a rapid world, and it takes a quick-sighted insight to follow it.

It is a mechanized world, in which the grind of machines tends to drown the still, small voice of the soul. Technologically fantastic, if not miraculous, its very habit of mind standardizes even human relationships, and the unique value of human personality is well nigh lost. As a dear friend said to me, thoughtfully, the other day: "The two cheapest things in the world today are human life and character." Even if we allow for a certain suggestion of cynicism in the statement, there is enough truth in it to make us wince. As a result, human values have been depressed almost to the point of panic, as all of us feel keenly.

How strange it is to hear it said that liberty is dead, that men do not want it any longer. Yet, over vast stretches of the earth, men seem ready if not eager to surrender everything, even liberty itself, in behalf of solidarity and some semblance of security. It is the most extraordinary fact in modern history, but it is a fact. Many lovely things die when liberty is dead—all the previous things that made the worth and charm of the world in which we grew up. But if youth is not always right, at least, it has the right of way, and we must step aside.

In Germany, in Italy, in Russia, youth is in the saddle—impatient, dogmatic and cruel. At the same time it is self-sacrificing, giving up all for the sake of something higher and greater than itself—the nation. If it makes nationalism a ruthless religion, it does redeem the race from the go-getters who have ruined it. While preaching in England during the summer, I saw two Communist parades in London, and no one in line was over thirty years of age, I am sure. As they marched they sang a song having the refrain: "We are changing the world!"—a hoarse, harsh song, but in the rhythm and tempo of the new age.

An unchanging Masonry in a changing world? Yes! The spirit and truth of Masonry abide; the things that cannot be shaken remain. If the principles of Masonry were ever true, they are true forever—else we have been the dupes of a divine delusion. They may need new interpretation and application, but their basic insight is valid and their essence is unchanging. Indeed, if there is nothing unchanging we would not be aware of change at all. Unless there is something that abides we would not be conscious of movement. What are the abiding truths of Masonry? These, surely, are its spiritual landmarks:—the Fatherhood of God, the Brotherhood of Man, the Moral Law, the Golden Rule, the Hope of a Life Everlasting. These truths stand out like mountain peaks!

Yet the air of the world is a fog of blurred cynicism today, and these high white truths are hidden in mist. Take the first and most fundamental of all truths—God. In a recent brilliant essay, Dmitri Merojowsky, the Russian novelist—a devout believer—points out that, whereas in other days atheism was a private philosophy, and faith in God was the public attitude of the world, today it is almost reversed. Over wide areas of the world atheism is the public faith, or unfaith, of mankind. An epidemic of atheism runs rampant. The tragedy is that the friends of religion have been the enemies of liberty, and so the friends of liberty have become the enemies of religion; and the result, as we see it in Russia, is that both religion and liberty are repudiated. It asks for courage and high faith to teach the love of God in such a world!

If in other ages we had the bigotry of religion, in our day we see a revival of racial rancor and irreligious bigotry—the brutal bigotry of unbelief. If in other times men were intolerant in religion, now they are intolerant of it and want to get rid of it, as in Mexico. What a terrible thing racial rancor is! It is slithered with blood, the breeder of bitterness and the mother of wars. It is an undertone of irritation in almost every American community, and in fact, all over the earth. How can we teach and interpret brotherly

love in such an unbrotherly world? How can we practice the Golden Rule in a world of go-getters, whose gospel it is to get while the getting is good, regardless of the other fellow or the result, just so long as we can get?

How can we do it? Let a story tell. Some years ago, in the midst of a depression, the citizens of Boston asked President Eliot, who had recently retired from Harvard University, to speak to them, in the hope of calling the city back to a better mood. The meeting was held in Tremont Temple, and the place was packed and jammed. A door opened at the back of the platform, and President Eliot appeared alone, tall, straight as an arrow, his head white as snow—the kind of snow that does not melt.

There was no introduction—none was needed. The grand old man stepped lightly to the desk and said: "Ladies and Gentlemen, These are the most hopeful times in which I have ever lived." Ninety years of age! But the birds were still singing in his heart! Forward-looking, undismayed by anything about him! It was magnificent, and no one who heard him can ever forget it. He went on to say that three things were needed; Courage, Conscience, and Co-operation; and if he were speaking to us today he would sound the same thrilling bugle call. Yes, we need courage, just plain grit, and another story tells us what pluck is.

At a banquet given in his honor years ago, Richard Mansfield told of the first part he played on the stage as a boy in London. It was a small part. All he had to do was to walk on the stage, sit down at the piano and strike a few chords of music. He was a fine musician, like his mother, and that was easy to do. When the time came he walked on the stage, sat down at the piano, and fell in a faint on the floor. The curtain had to be lowered, and the limp youth carried off the stage. The manager thought it was due to fright, and he promptly fired Mansfield, telling him that he could never become an actor.

As Mansfield left the theatre the doorman gave him sixpence, and that was all the money he had. With it he bought two hot roasted potatoes, which one can buy on the streets of London any time. He put them in his pockets to warm his hands, and went to his lodgings, for which he owed the landlady two weeks' rent, and was unable to pay. He went to bed with a feeling of utter failure, and he added: "The reason I fainted was not fright but hunger—I had not eaten for three days. But I did not lose faith in myself, and I did not give up my dream of being an artist!"

That is courage, the kind of stuff and quality of spirit we need to preach and practice our Masonic faith in the world of today. It takes high courage to preach peace in a world armed to the teeth, and still piling up guns and bombs! Nevertheless, we must do it! "Sir," said wise old Dr. Johnson, "courage is the first of all virtues, for without it there is no security for any other virtue." Courage is the basis of every virtue, as it is the very core of faith. Even God can do nothing with a coward except frighten him out of his wits. But courage is not enough; we must have conscience—a keener, clearer moral insight to guide us through the maze of a terribly tangled time.

Here, alas, is the saddest fact about the depression—the moral breakdown it has revealed; the sheer dis-

honesty, thievery and robbery practiced by men in high places. It is as if the moral fiber of men had rotted and given way under pressure—men trained in the church and the lodge, many of them—despite all the influences that have been trying to refine and ennoble humanity. What an appalling disclosure it has been and is, what a disappointment, and how disheartening to us all! The terrifying thing is that moral thinking and moral standards have either been forgotten, or we have found them inadequate to the situation.

Long ago a great prophet cried: "He hath shown thee, O Man, what is good. And what doth the Lord require of thee but to do justly, to love mercy, and to walk humbly with thy God." Yes, but "to do justly" comes first; it is the foundation of everything, as we are taught in Masonry. With which agrees the insight of Plato who taught that there is one virtue without which human life rots and falls to pieces. A soldier must have courage. A worker must have industry. A ruler must have wisdom. But everybody must have justice—it is the cement of society and the life-blood of a nation. In the thought of Plato justice had much the same place that love had in the faith and vision of St. Paul.

What is the matter with the world today? Why can we not have a disarmament conference and get anywhere? Why does peace seem so far off and dream-like? Why do we live under the threat and menace of war? It is because the world is full of injustice. Races, classes, nations, are angry, restless, and arming to fight, because they are living, or think they are living, under conditions of racial, social, industrial or political injustice. Though we talk of peace with the tongues of men and angels, and have not justice, it is an empty eloquence; and, in a sense, it ought to be empty. No peace is real, no society can be stable, that is not built upon justice. We need a new crusade, going into all the dark places of the earth, preaching the gospel of justice between nation and nation, class and class, and between man and man.

But to have justice, we must have co-operation, and that is hard to get, even among Masons. For years we in this association have been trying to induce Masons to know more about Masonry, in order to do more with Masonry; and it has been slow work. Masons are joined together by a tie unique, peculiar, precious—light as air but strong as steel—yet it is difficult to unite them in the closer fellowship needed to further the higher aims of the fraternity. How much harder, then, to draw nations and churches into such a fellowship of co-operation. Yet the big things that need to be done can only be done together, and if we are in confusion today it is because we seem unable to induce men and nations to do together what none can do alone.

If my words have an accent of dismay at the grim and awful facts of the world about us, they reflect

my mood and yours, too. It behooves us, therefore, to take a new grip upon our Masonic faith, and seek support in spiritual reality for our task and need. So many forces and influences today seem alien to our faith and work, that we need the aid of a power more than human, if we are to go on triumphantly, if I may read what is in your heart by what is in my own. Where, then, and how can we obtain a renewal of our faith in behalf of a finer fellowship in the service of the highest ends of life in ourselves and in our race?

The greatest living philosopher has been telling us what he means by the word "God." He is a pragmatic thinker with a scientific background, and his insight has helped me greatly. God, says John Dewey, is the activity of the ideal as it is related to the real. He is not the ideal alone, as the idealists say; nor the real alone, as the realists hold. He is the activity of the ideal as it touches, transfigures and transforms the real into something finer than itself. That is to say, when I try to bring a high ideal into contact with what is low in my life, or in the life of the world, I am working with God and for God. Dewey says that is God.

No one will accept such an insight as the final account of the matter—no such final account is within reach of our minds—but it means much to me to have our most influential thinker thus bring God into actual touch with my best life and effort. If God is practical spiritual activity—not far off in the sky, but here, where we are trying to promote fellowship and goodwill—then when we try to bring the ideal of fraternity into contact with an unfraternal world, we are not alone, not dreaming a dream, but have God working with us and within us. So our outstanding philosopher—a quiet, simple, slow-spoken, farmer-like man—is trying to make God real to us in the real work of life.

There is that in the universe, our philosopher tells us, which creates and sustains the sense of the ideal in us. That is what God is—so that when we dream of a frontierless and unfortified world, ruled by moral intelligence and fraternal goodwill, we are not following a will-of-the-wisp. We did not create such an ideal, nor can we destroy it. It is a spark of God-fire within us, guiding us toward a juster, wiser, more merciful social order, in which righteousness shall rule the wild, ruthless world now so violent and explosive and full of strife.

If I may judge your need by my own, we need such an insight to save us from defeat and despair, as we go on with our labors as men and Masons. Each of us needs it in his own life and in the secret places of his heart. In the meantime, let us remember the words of the strongest, whitest, sweetest soul who has walked among us, the most brotherly and the most benign, whose step was a benediction and whose words march up and down in our hearts, when He said: "Work while it is day, for the night cometh when no man can work."

"What They Think."

"The Greatest of These."

Three Evenings of Masonic Inspiration.

Petitions for the Degrees, including a Composite Petition, containing all questions asked by all Petitions of the forty-nine Grand Jurisdictions of the United States.

Ritualistic Proficiency, as required of Lodge Officers in certain Grand Jurisdictions, including an account of the North Dakota Plan of increasing interest and skill in good rendition of Ritual.

Dimits, Affiliation and Visiting, a Digest of Masonic Law and Custom of the forty-nine Grand Jurisdictions of the United States.

Your executive commission is very proud of these contributions—five devoted to Masonic knowledge, four to Masonic inspiration and education. That those not yet familiar with these labors may know what they are, we here set forth a brief note about each.

SPURIOUS FREEMASONRY

is the result of two questionnaires, one sent to all grand jurisdictions, and one to all secretaries of state of the forty-eight States. The Digest is a succinct account of all pseudo-Masonic organizations which trouble American jurisdictions, together with excerpts from State laws, showing the protection thrown around legitimate grand lodges by legislatures. This Digest is of unusual value, since it gives to any interested Masonic leader all the material necessary to work intelligently in his State, either for a new law, or a revision of the present law, as well as a warning of the clandestine organizations which attempt to live off the fair name of genuine Freemasonry.

"WHAT THEY THINK"

Few of our Masonic documents have been more widely quoted than this. Twenty-six questions regarding trends and practices of American Freemasonry were asked of two hundred and eighty-nine grand lodge leaders, including all grand masters, grand secretaries, and deputy grand masters. One hundred and eighty-seven replies were received, a total of 4,535 answers. This Digest gives these in detail, and also in a summary and percentages, so that it is possible at a glance to ascertain the size of majority and minority opinion on the several subjects.

This Digest developed interesting reactions, and much quotation. As may be seen in the Addenda, many leaders think it highly informative and valuable in checking opinions.

"THE GREATEST OF THESE"

Many lodges call off for the summer, to resume labor in September. The heated season, therefore, is the appropriate time to prepare programs of inspiration, education, Masonic instruction for use in the fall. On August 1, 1934, "The Greatest of These," a Masonic play in one act, was sent forth. It is unique in that it requires no stage, scenery or costumes. All the action takes place in a lodge room; the audience is part of the "scenery," or, if you prefer, the stage setting is also the audience.

Nothing the association has ever sent out has drawn a more responsive and enthusiastic result. Masonic plays are many and good, but all require accessories

beyond the resources, enthusiasm, or abilities of most lodges. This offering, which may be put on at no expense, with comparatively little preparation, and which dramatically sets forth a fundamental and touching Masonic lesson, has been so in demand that a second edition is now nearly exhausted. The little play has been staged all over the United States, apparently to the great pleasure and instruction of the brethren. Grand masters commend it, lodges request teams which have learned it to visit and put it on, almost daily letters praise it, ask for more copies, request a successor this year. One team in one city has produced the play nine times before nine different lodges, and is still "on the road" from lodge to lodge; three grand lodges have planned to use it as a feature of annual meetings.

It is our hope this summer to offer a successor to this new note in Masonic education and instruction.

THREE EVENINGS OF MASONIC INSPIRATION

The demand for Four Programs of Masonic Inspiration, issued in 1933, exhausted the edition, yet calls kept coming for "more of the same." Three Evenings of Masonic Inspiration was the result. This offering included a complete program, with all material, for an evening devoted to the "Songs of Masonry"; full instructions, sources of material, etc., for conducting a Masonic debate in lodge, and a Masonic entertainment, entitled, "You Can't Do It," in which infractions of Masonic law and decorum are purposely committed in lodge, with corrections and explanations following as to *why* "you can't do it."

These programs have been widely acclaimed and much used; the demand for another such pamphlet is already overwhelming.

PETITIONS FOR THE DEGREES

From time to time grand lodges revise their forms of petition. Every grand lodge desires certain information from each petitioner; practically all want to know something which others do not ask. Petitions range all the way from small documents the size of a bank check, to four legal sized pages. A complete file of all petitions of the forty-nine jurisdictions was secured and the collection summarized in a composite petition nine typewritten pages in length, showing all information required by all grand lodges from their petitioners. This digest has received unstinted praise.

RITUALISTIC PROFICIENCY AND THE NORTH DAKOTA PLAN

A deputy grand master, looking forward to his elevation to the Oriental East of his grand lodge, desired information as to the jurisdictions which, before election or installation, demand a certain degree of ritualistic proficiency from wardens. At his request we sent a questionnaire to all grand secretaries. In addition to the responses, we had the privilege of using a somewhat similar questionnaire, arranged some years ago by grand secretary J. M. Lowndes, of Wyoming, who, in common with all grand secretaries in the nation, is most helpful and co-operative in these works of this association.

Included in the summary of replies is a full account of the North Dakota plan of obtaining and maintain-

ing ritualistic proficiency in the absence of candidates. Many grand masters have stated their desires that similar plans be adopted by their own grand jurisdictions.

DIMITS, AFFILIATION AND VISITING

The most elaborate, extensive and difficult of all the digests, this was arranged, first at the request of a member of the committee on agenda of the grand secretaries' annual conference; second at the request of a grand master of a member jurisdiction who wished some information before making certain recommendations.

Twenty-eight questions were asked the patient grand secretaries of the nation, and from the replies this digest was compiled, setting forth information on dimits, affiliation, visiting, certificates of transfer, dues cards, evidence required before examination of visitors, and allied subjects. As may be seen from the quotations from letters (addenda) this is considered an important and valuable contribution to inter-jurisdictional knowledge. It has been repeatedly said by many Masonic leaders that no effort now being made in American Freemasonry has so worked for mutual understanding of diverse problems as these digests of this association, making instantly available in compact form American principles, laws and practices on important Masonic subjects.

In addition to the digests and programs, the association sent to all grand masters, grand secretaries, deputy grand masters, a long list of interested friends, and to many of America's Masonic journals the following:

- The Annual Report of the Fifteenth Annual Meeting.
- Informal Minutes of the Fifteenth Annual Meeting.
- The Connecticut Plan of Lodge Finance Reports.
- Turn of the Tide.
- Information that New Mexico rejoins the association.
- Letter from the Grand Lodge Cutzeclan (C. A.) regarding storm damage.
- Armistice Day Address.
- Account of the North and South Carolina "Universality of Masonry" meeting.
- Information that Rhode Island rejoins the association.

and in addition, the required questionnaires and letters of inquiry to grand secretaries, grand masters, librarians, fraternal correspondents and others, necessary to compile and issue the several digests. The letters written in connection with digests and programs exceed four thousand.

OUR CHAPLAIN

Few events have contributed more to the joy of brethren interested in this association than the acceptance of the chaplaincy by R. W. and Rev. Dr. Joseph Fort Newton, beloved brother, preacher to and inspirer of Freemasons.

His glorious address at our fifteenth annual meeting, "The Turn of the Tide" was widely acclaimed and reprinted in the Masonic press the world over;

his Armistice Day Address to his American brethren was delivered in nearly half of the lodges of the United States, a feat made possible by the association sending to all jurisdictions which would use it, as many copies as they desired for distribution to lodges; it also was widely printed. The Masonic world is justly and affectionately proud of this great man and Mason, and the executive commission feels that the privilege of giving his inspiration to the Masonic world in these broadcasts is an honor to this association.

Demands for extra copies of digests, play and programs have been heavy. To live within the budget, it is necessary, for extra copies, to charge the cost of re-mimeographing and handling, especially when grand masters ask for large lots. No profit is made in such sales; the charge for extra copies represents only mimeograph and handling costs. No charge is made for the initial expense of preparation.

Your commission believes that in the absence of necessity to engage in relief activities, no other works so well carry the value of the association to the several grand jurisdictions as these. Short Talk Bulletins are highly important, and serve individual Masons, lodges and Masonic periodicals; answering questions by mail and supplying the thousand and one Masonic services asked of the association are largely personal. These digests and programs serve grand jurisdictions as a whole, since they give grand masters, grand secretaries, deputy grand masters and others interested a comprehensive bird's-eye view of national conditions and supply ideas and practices otherwise not to be had.

Your commission is emphatic in its encouragement of these activities, and strong in the belief that no money spent by the association produces more valuable results.

SHORT TALK BULLETINS

Manuscripts for twelve Short Talk Bulletins were prepared and submitted to the chairman of the executive commission for approval prior to printing.

These bulletins bear the following titles:

- March, 1934—Foundations of Masonic Law.
- April, 1934—Where was Lafayette Made a Mason?
- May, 1934—Masonic Geometry.
- June, 1934—Masonry in the Great Light.
- July, 1934—Masonic Blue.
- August, 1934—Gifts of the Magi.
- September, 1934—The Master's Hat.
- October, 1934—Masonry and Religion.
- November, 1934—National.
- December, 1934—Passages of Jordan.
- January, 1935—Ahiman Rezon.
- February, 1935—Lewis and Louveteau.

For twelve years these monthly papers have appeared regularly. One hundred and forty-six monographs on Masonic subjects running the gamut from history to symbolism, patriotism to religion, law to ritual, have made their own place in Masonic libraries, and in the hearts of Masonic speakers.

Planned to be only short and easy lessons in Freemasonry to be read in lodge, the Short Talk Bulletins have become a reference library and a source of Ma-

sonic speeches the world over. The extent of the information they have conveyed is incalculable. Perhaps no Masonic educational factors have had a more widespread influence than these, which tell the story of the Craft to the brethren on the benches in a simple way.

The bulletins are widely reprinted in Masonic journals; in all those on the following list our material appears from time to time:

Freemason (London, Eng.); Grand Lodge Bulletin (Fargo, N. D.); Iowa Grand Lodge Bulletin (Cedar Rapids, Ia.); Masonic Analyst (Portland, Ore.); Masonic Beacon (Akron, Ohio); Masonic Bulletin (Cleveland, Ohio); Masonic Chronicler (Chicago, Ill.); Masonic Club Journal (Sydney, Australia); MASONIC CRAFTSMAN (Boston, Mass.); Masonic Journal of South Africa (Johannesburg, S. A.); Masonic Messenger (Macon, Ga.); Masonic News (Lincoln, Neb.); Masonic News, Peoria, Ill.; Masonic Review (Oklahoma City, Okla.); Masonic Sun (Toronto, Canada); Masonic Tidings (Milwaukee, Wis.); Masonic Tribune (Seattle, Wash.); Masonic World (San Francisco, Cal.); Missouri Freemason (St. Louis, Mo.); Ohio Mason (Columbus, Ohio); Square and Compass (Denver, Colo.); Square and Compasses (New Orleans, La.); Trestleboard (Atlanta, Ga.); Texas Grand Lodge Magazine (Dallas, Texas); Victorian Craftsman (Melbourne, Australia); Virginia Masonic Herald (Highland Springs, Va.); Western Australian Freemason (Perth, Western Australia).

Inventory of stock of Short Talk Bulletins shows all but seven still in print, and a total of 67,000.

The sale of these bulletins is steadily increasing. A large number of "bargain packages" representing surplus stock and packed in the warehouse, thus permitting no selection, have found ready sale, ninety bulletins for \$3.00, twenty-five bulletins for \$1.00. Back numbers are continually requested.

As usual, the Short Talk Bulletins have been sent to every master or secretary of every lodge of our member jurisdictions, to every grand master, deputy grand master and grand secretary in the United States, to a small complimentary list and to paid subscribers.

REVISION OF CONSTITUTION

The committee appointed at the fifteenth annual meeting to consider necessary amendments to our constitution agreed on the few and simple changes which seemed desirable, and, in accord with the provisions of the constitution relating to amendment, these suggested alterations were sent to all member grand jurisdictions more than thirty days prior to this annual meeting. The report of the committee will be considered under new business on this program.

CODES, MANUALS, PROCEEDINGS

During the year the resources of the office of the executive secretary have been increased by a number of codes and manuals from the several grand jurisdictions. Almost all are now on hand and others are promised, to the end that we may finally possess a complete set.

Proceedings, received from nearly all American grand jurisdictions, are kept on file, current volumes in one set and previous years in other cases; a valu-

able reference source for much information constantly asked for.

CLIPPING BUREAU

Some seventy-five Masonic magazines and papers are regularly scanned for material for the clipping bureau, which is thus kept a live working tool for research, preparation of speeches, information of grand masters, etc. During the year a number of requests for information were received from grand masters or chairmen of committees of various subjects. Clippings were promptly sent, and much satisfaction expressed by those receiving them.

TRAVEL AND VISITS

The executive secretary was authorized by the executive commission to visit such grand jurisdictions as he could, and where his presence might be helpful.

During the year he visited the grand lodges of Connecticut, Delaware, New Jersey, Rhode Island, South Carolina and Virginia, in all of which he was received with courtesy, honors and the proverbial Masonic hospitality.

In addition, he has visited and spoken in particular lodges in Rhode Island, Delaware, New Jersey, North Carolina, Maryland. Most visits were made without expense to the association, as a result of requests for educational and inspirational help. It is also to be noted that the chairman of the commission traveled to Boston on business for the association, elsewhere reported.

Your commission wholeheartedly commends these activities,

CUMULATIVE INDEX

This working tool, reported upon last year, has been finished to date, and daily proves its value, not only in unlocking the treasure chests of Masonic knowledge for the use of the executive secretary and your executive commission, but in answering countless questions from brethren the world over. It contains nearly 70,000 entries, indexed under 595 alphabetical guides and 839 subject headings, these latter being merely for additional convenience in locating any particular reference, and not a catalog of subjects. It represents a large amount of time and effort, but has more than justified its cost, and will be increasingly useful as time adds to its size.

M. S. A. ENCYCLOPEDIA

Prior to the sale of the publishing business of the association to the late M. W. Andrew L. Randell, former executive secretary, the association owned the partially completed manuscript of the new Encyclopedia of Freemasonry, written and compiled by Dr. Frederick W. Hamilton, Grand Secretary of Massachusetts, and now holds a lien on the manuscript.

It is with regret that we report that since the fifteenth annual meeting, Dr. Hamilton stated his inability to proceed with the work. The chairman of the commission traveled to Boston, and after interviewing Dr. Hamilton, had the manuscript shipped to his home, Woodbury, Conn., and placed in the vault of the local bank. The executive secretary and the chairman of the commission spent twenty-four hours going over this manuscript, to learn that to render a complete report to this association as to how much has

been done, and how much remains to be done, would require several weeks' careful checking by competent clerks.

The manuscript, in eight drawers in two large steel file cases, was received January 31 in the offices of the association in Washington, and temporarily insured for \$15,000 within ten minutes of receipt. As soon as the carbons can be separated from the original, the latter will be housed in a fire-proof vault, thus eliminating the necessity for expensive fire insurance.

The executive secretary will make full report to the association regarding this property, either by mail during the coming year, or at the annual meeting in 1936.

PERSONAL SERVICE

During the year the association was called upon for such diverse services as: advice as to a school of nursing for a Mason's daughter; to decide questions of Masonic jurisprudence; write articles for grand lodge publications; engage hotel accommodations; obtain positions for brethren out of work; visit the ill relative of a distant brother who had not heard from his loved one for weeks; suggest educational programs for lodges; design a cover for a lodge trestleboard; supply material to grand and past grand masters of both member and non-member jurisdictions for speeches; assist brethren in dealing with the government; settle an income tax trouble for a lodge in difficulties with the treasury; refer relief calls to the proper agency; give Masonic information to newspapers and newspaper service bureaus; supply Masonic speakers; settle Masonic disputes; find a temporary home for a Mason in a tourist camp during a rain storm; advise as to the purchase of Masonic books and the formation of lodge Masonic libraries; secure confidential information regarding various brethren; help detect imposters, and advise an anxious brother as to the moral conditions surrounding a certain school, that his daughter be in safe environment!

Such calls produce a large correspondence; added to that necessary for other labors, approximately ten thousand letters resulted. *All letters are answered—or acknowledged if they cannot be answered—on the date of receipt.*

Occasionally these special services produce unexpected results. The association was able to aid a brother in a member grand jurisdiction by putting certain military circumstances before proper army authorities. In gratitude, the brother in question offered the executive secretary his choice of a blooded cat, or dog, both of which he breeds. The offer was considered ample acknowledgement of the small service we were able to render; needless to say, the executive secretary did not accept the friendly gift!

IN BRIEF

Your executive commission respectfully submits that as much as possible in most respects, and more than seemed possible in others, has been accomplished.

A large correspondence has been conducted, and all communications properly answered.

All requests, commissions and investigations have been promptly attended to.

The books are so kept that the exact financial status of the association at any time is instantly apparent to any examiner.

The "Short Talk Bulletins" have been promptly printed and mailed.

No members have withdrawn.

Two grand jurisdictions have rejoined, a total of seven new members in less than three years.

Several have recommended rejoining. Several others will recommend.

Finances have been conserved and wisely expended.

The reserve fund has been increased.

Fifteen offers of relief were made—no relief calls have been received.

Economies in purchases have been effected.

One Report, five Digests and four Programs have been mimeographed and widely distributed.

Nine additional broadcasts of interesting material were made to grand lodge authorities.

The extensive cumulative index has been completed to date.

Masonic speakers have been supplied with material.

Masonic clubs have been supplied with programs.

Many personal services have been rendered to brethren.

Fraternal visits have been paid to six grand lodges and many particular lodges.

A sufficient number of meetings of the executive commission and executive committee have been held, either in person or by mail, to conduct the business of the association.

The association has always been in a position to function in relief, should the call come.

IN CONCLUSION

The executive commission acknowledges with grateful appreciation the untiring efforts of the executive secretary, W. Brother Carl H. Claudy, for the advancement of the association. He has devoted an increasing amount of his time and strength to our labors, and has been untiring in visiting, speaking, planning. No testimonial to the value of his services can equal the steady procession of grand lodges again joining in this fellowship. We commend his labors, compliment him on our financial condition, and most happily offer him the encouragement of our continued confidence.

The executive commission makes the following recommendations:

1. That no change be made in our present reduced annual dues.
2. That the Short Talk Bulletins be continued.
3. That service to the Craft, especially Digests and Programs, be continued in an amount to be determined by the executive commission.
4. That the report of the Committee on Revision of Constitution be adopted.
5. That the association as a whole endorse and commend the acts of this commission and that this report be received and its recommendations adopted.

6. That copies of this report be sent to all grand jurisdictions and to the Masonic press.

Respectfully submitted,

THE EXECUTIVE COMMISSION OF THE MASONIC SERVICE ASSOCIATION OF THE UNITED STATES.
W. Holt Apgar, P.G.M., New Jersey,
W. Madden Fly, P.G.M., Texas,
Walter H. Murfin, P.G.M., North Dakota,
William E. Valliant, P.G.M., Delaware,
Allan M. Wilson, P.G.M., New Hampshire,
George R. Sturges, P.G.M., Connecticut,
Chairman.

NOMENCLATURE

Every English lodge has a name and a number. The choice of the latter is a matter with which the lodge has nothing to do, but the former is the concern of the lodge, and it is only due to the lodge to suppose that it received as much consideration as anything else affecting its welfare.

When lodges were few and far between, and the light of Freemasonry was only dimly visible from one beacon to the next, it was easy to ring the changes on a few names replete with real or fancied Masonic significance. Of the lodges on the register, about 300 were in existence at the beginning of the last century. To be accurate, at the time of the union the last lodge warranted was No. 339. Of these, 101 met in London and 17 in foreign parts, and there remained 221 for all England and Wales besides. There was not much chance, therefore, of one lodge interfering with its neighbor by reason of similarity of name, and consequently such designations as Friendship, Charity, Fortitude, Unanimity, Hope, Fidelity, Perseverance, Peace, Integrity, Rectitude, Temperance and the like flourished freely. For the curious, it may be of interest to note that there are 47 lodges called St. John, 32 St. George's, 24 Harmony, 21 Unity, 10 Unanimity (which means the same thing), 21 St. Andrew, 18 Concord, 16 Friendship, 15 Prince of Wales, 14 St. Michael, 14 Perseverance, 14 Fidelity, 14 Victoria, 14 Zetland, 13 Hope, 13 St. Mary, 12 Sincerity, 12 Phoenix, 11 Victory, 11 Faith, 11 Loyalty, 10 Abbey, 10 Industry, 10 Temple, besides others bearing similar names illustrating public and domestic virtues of different kinds.

Perhaps it is considered Pharisaic to make this somewhat exclusive claim to the possession of a particular virtue, and perhaps our brethren feel unworthy to label themselves so distinctively, or, more likely still, it is owing to the large number of friendly societies which have sprung up which favor this style of designation. Several of the above lodges possess a combination or two, or even three, of these names, and others strongly emphasize the virtues they live to illustrate, such as Universal Charity, True Friendship, Perfect Unanimity and the like. Some combinations are rather curious, such as Fortitude and Old Cumberland, Somerset House and Inverness, and they represent amalgamations.

[Commendatory messages appear in the addenda to the Record of this interesting Annual Meeting from not less than 184 different individuals, jurisdictions and publications. These are too lengthy to reproduce in the CRAFTSMAN, but throughout they breathe a spirit of appreciation which must be a source of inspiration to the executive secretary and encouragement to him to continue his important work in behalf of the Craft.]—ED. CRAFTSMAN.

In the absence of reference to Masonic sentiment or virtue, our forefathers were in the habit of procuring some celebrated person to stand as godfather. Shakespeare, Pythagoras, Burns, Milton, Socrates, Clive, Nelson and Wellington are among those whose names are enshrined and kept green in the warrants of many lodges. This reference, it should be said, excludes those lodges named after someone living at the time of the warrant. Local associations have, of course, had much to do with the choice of these worthies; thus Wyckliffe is very properly commemorated at Lutterworth, Charles Dickens at Chigwell, Sir Francis Drake at Plymouth, King Harold at Waltham (where the hero king was buried), Sir Isaac Newton at Cambridge, Wolsey at Hampton Court, Gooch at Swindon, Homer at Smyrna (the poet's reputed birthplace), Hereward at Bourne, and Canute at Southend-on-Sea.

The practice of calling a new lodge by the name of a person still living, however distinguished, is the one which needs to be discussed in all its bearings. In some cases no exception can be taken. For instance, there are lodges which bear the honored names of our present G.M. and Pro G.M., and many other eminent personages, but the names thus immortalized are those of persons whose reputation has been made in public capacities. If it be desired to do honor to the private virtue of some well-known local personage, it must be remembered that the lodge may long outlast the recollection of the very name of such person. They may have merited the esteem and affection of those about them, but it certainly seems hard upon posterity that we should burden it with a perpetual charge in the shape of the payment of our debt of gratitude. In one district abroad there are many lodges, chapters, etc., that bear the names of purely local worthies. With regard to this practice, we suggest, with great diffidence, that the worthy concerned may live long enough to "break his record" and cause the lodge to regret its name, and perchance ask to have it altered or to be erased and start again. It is the practice of many grand masters to refuse the granting of a warrant to a lodge proposed to be called after the name of a living person.

To call a lodge after the name of the place in which

it meets displays some lack of inventive power. One lodge the writer once visited is called by the name of the terrace at the end of which the lodge premises are situated, and a good many are called by the name of the sign of the licensed house in which the meetings are held. If of historic value there can be no objection, and in some cases the old Roman name of the town has been hunted out by some brother of classical attainments, and the result has been incidentally to give a fillip to the appetite for historical research in the neighborhood. Thus we find Lodge Olicana at Ilkley, Eboracum at York, Lindisfarne in N. Shields, Beaudesert at Leighton Buzzard, Cestrian at Chester, Cornubian at Hayle, Claro at Harrogate, and Vitruvian at Ross.

Of names of real Masonic significance there are comparatively few. Of these we find in the G. L. register twelve lodges named Doris and Corinthian, seven Ionic, others bear the names of King Solomon, Lewis, Rupel Ashlar, Abiff, Pentalpha, Keystone, Pentangle, Square and Compasses, Sun, Three Grand Principles, etc.

Local history often solves the problem of what the new lodge is to be called. Robin Hood at Scotswood, Athole in the Isle of Man, Border City at Carlisle, Camalodunum at Malton, Caradoc at Swansea, Dorothy Vernon at Bakewell, Eleanor Cross at Northampton, Hotspur at Newcastle, Hengist, Horsa and Rowena at Bournemouth, Humphrey Cheetham in Manchester, Ivanhoe at Sheffield, Limestone Rock at Clitheroe, Merlin at Pontypridd (the reputed birthplace of the bard), Rose of Raby at Staindrop, (William of Wykeham at Winchester, and Ansgar at Acton are all names to be commended. Peveril of the Peak at New Mills is also worth noting. If the Three Graces at Hanworth refers to the three sisters Bronte, that lodge must be included, but the date 1831 does not suggest the association, for the Sisters Bronte were but schoolgirls at the time. Moreover, neither prophets nor prophetesses have any honor in their own country.

The lord of the manor or some neighboring historic property often suggests names. Thus we find Londesborough at Scarborough, Eastowe at Ledbury, Bute at Cardiff, Wentworth at Sheffield, Wharfedale at Penistone, Talbot at Swansea, and Sir Watkin at Mold. Current history and even current politics are sometimes studied with this object. The year 1902, which witnessed the coronation of King Edward VII, was responsible for one London, five Provincial and two foreign lodges being called Coronation; whilst three other lodges gave expression to a similar feeling of loyalty by calling themselves after the King's name. Class lodges are responsible for many new departures in nomenclature.

To continue our analysis, the lodge rejoicing in the longest name is undoubtedly one in Karachi, Lodge Khan Bahadur B. Rajkotwallah, No. 2431. When the hearty good wishes of this lodge are conveyed to another which one of its members may be visiting, it generally happens that the secretary of the lodge visited does not trust his memory, but asks to have it put down on a piece of paper. The palm for brevity must be given to lodges Dec, Lyn, Oak, Ivy and Era. *The Freemason (London).*

Oppression

It is common knowledge that in certain European countries Masonry has been made the victim of vicious and stupid persecution. Grand and subordinate lodges have been dissolved, and individual Masons threatened with loss of business, of liberty, even of life. It has been a campaign of attempted annihilation, a chapter torn by present day dictators from the history of the Dark Ages.

I have read many letters from these over-seas brethren, and they have told simply and vividly their own story of oppression. While they voice a profound regret over the loss of fraternal contact, their messages reveal an undercurrent of confidence in the enduring vitality of Masonry, and a hope that they may live to see it eventually resume its rightful and honored place. And it will be so: an eclipse is not destruction.

Was it not Emerson who said that if humanity were permitted to view a glorious sunset but once in half a century, it would be an event of transcendent importance? And is it not a fact that we must lose our greatest privileges before we realize how rich we were in their possession?

Picture our own state of mind if we were to be suddenly deprived of all of our Masonic rights and privileges—temples closed—fraternal bonds broken—the ministrations of Masonry alive only in memory.

Yet the values are in no degree lessened because they are actually and securely ours. We do live in a country founded upon liberty, justice, and equality of opportunity: free thought, free speech, a free press, Masonry in our own nation is not threatened. But have we not seriously discounted our own usefulness and our own rewards by taking all this too much for granted?

One serious problem is that of attendance. Far too small a proportion of the resident membership avail themselves of the fine privilege of attending the various meetings. They unthinkingly cut themselves off from the influence of Masonry as it is always found in the lodge room, and from the fraternal associations likewise possible. Furthermore, the inspiration of their presence is needed, first, by the officers who have, for the time being, the chief responsibility of a constructive administration; second, by the one who is crossing the threshold of Masonry, who may naturally wonder why degrees which are so impressive and significant to him have aroused the interest of so few of the membership.

These over-seas brethren who have had their Masonry so ruthlessly cut from under their feet (but not out of their hearts) would be happy to have restored to them the *privilege* of attending lodge. Let us feel a deeper sense of loyalty, and cease magnifying a slight inconvenience into a valid excuse for absence. Furthermore, it is squarely up to the worshipful master and his associate officers to inject a note of Masonic interest, in addition to the degree work, into every meeting. A wealth of material is available. Attendance *will* be better when the membership understands that there is an intelligent and persistent effort to make the lodge meeting not merely an incident, but an event.—BURTON H. SAXTON, *Grand Master, Ohio.*



MARCH ANNIVERSARIES

Dr. John T. Desaguliers, whom Mackey called "the Father of Modern Speculative Masonry," was born in La Rochelle, France, March 12, 1683. He was the 3rd grand master of the Grand Lodge of England (1719).

Count Casimir Pulaski, famous cavalry leader of the Continental Army, was born in Podolia, Poland, March 4, 1748. On March 21, 1824, the Grand Lodge of Georgia laid the cornerstone of a monument to his memory at Savannah, General Lafayette presiding.

Edward Gibbon, author of *Decline and Fall of the Roman Empire*, became a member of Friendship Lodge No. 6, London, Eng., in March, 1775.

Joel R. Poinsett, Minister to Mexico under President Adams (1825-29), was born at Charleston, S. C., March 2, 1779, and served as Grand High Priest of the Grand Chapter, R.A.M., of South Carolina (1821-24).

William I. King of Prussia and Emperor of Germany, was born at Berlin, March 22, 1797, and died in that city, March 9, 1888. He received the Masonic Degrees in the hall of the Grand Lodge of Berlin in 1840.

Albert G. Mackey, Secretary General of the Southern Supreme Council (1844-81), was born at Charleston, S. C., March 12, 1807, and on March 15, 1845, was knighted in South Carolina Encampment No. 1, K.T., of that city.

Leland Stanford, U. S. Senator from California (1885-93) and founder of Stanford University, was born at Watervliet, N. Y., March 9, 1824, and was a member of Ozaukee Lodge No. 17, Port Washington, Wis.

Dr. Robert Morris, Grand Master of Kentucky (1858) and founder of the Eastern Star Order (1850), was initiated in T. S. Gathright Lodge No. 33, Oxford, Miss., March 5, 1846.

John Jacob Astor, pioneer American merchant and grand treasurer of the Grand Lodge of New York (1798-1801), died in New York City, March 29, 1848.

William II. King of The Netherlands, who became a Mason in 1817 and was Honorary Master of Lodge of Hope, Brussels, died March 17, 1849.

Champ Clark, Speaker of the U. S. House during two Congresses, was

born at Lawrenceburg, Ky., March 7, 1850, and died at Washington, D. C., March 2, 1921. He was a member of Perseverance Lodge No. 92, Louisiana, Mo.

Clarence D. Clark, U. S. Senator from Wyoming (1895-1917), was raised in Evanston (Wyo.) Lodge No. 4, March 21, 1883. He attained the 33rd Degree in the Southern Jurisdiction.

Myron M. Parker, Grand Master of the District of Columbia, who was in charge of the Masonic ceremonies at the dedication of the Washington Monument in 1885, received the 32nd degree in the National Capital, March 4, 1888. His death occurred in that city, March 24, 1929.

Frederic B. Stevens, Lieutenant Grand Commander of the Northern Supreme Council (1926-32), was raised in Union Lodge of Strict Observance No. 3, Detroit, Mich., March 9, 1897, and passed away in that city, March 1, 1934.

John Wanamaker, Postmaster General under President Harrison and noted merchant, was made a Mason "at sight" by the grand master of Pennsylvania, March 30, 1898.

John Philip Sousa, famous bandmaster and member of Columbia Commandery No. 2, K.T., Washington, D. C., died at Reading, Pa., March 6, 1932.

Col. Robert G. Sharman-Crawford, Grand Commander of the Supreme Council of Ireland (1927-34), died in New York City, March 19, 1934.

LIVING BRETHREN

John Hays Hammond, mining engineer, who in 1911 served as special ambassador to represent the United States at the coronation of King George V of England, was born in San Francisco, Calif., March 31, 1855, and is a member of Oriental Lodge No. 144, in that city.

Gen. Charles P. Summerall, distinguished World War officer, was born at Lake City, Fla., March 4, 1867, and was made a Mason "at sight" by the Grand Master of South Carolina in 1934.

Gus A. Brandt, Grand Master of Texas (1923-24) and a 33rd degree member of the Southern Jurisdiction, was born at La Grange, Texas, March 17, 1867.

James M. Cox, former Governor of Ohio, was born near Jacksonburg, Ohio, March 31, 1870, and is a member of Jefferson Lodge No. 90, Middletown, Ohio.

Maj. Gen. Amos A. Fries, former Chief of U. S. Chemical Warfare Service, was born at Dabello, Wis., March 17, 1873, and received the 32nd degree at Washington, D. C., March 25, 1919.

Arthur R. Robinson, former U. S. Senator from Indiana, was born in Pickerington, Ohio, March 12, 1881, and is a 33rd degree member of the Northern Jurisdiction.

Arthur H. Vandenberg, U. S. Senator from Michigan, was born at Grand Rapids, March 22, 1884, and is a member of York and Scottish Rites and the Mystic Shrine.

Will Rogers, radio and screen comedian, became a Master Mason in Claremore (Okla.) Lodge No. 53, March 13, 1906.

Charles C. Moore, former Commissioner of the U. S. General Land Office and former Governor of Idaho, received the 32nd degree at Boise, March 23, 1908.

The Earl of Cassillis was elected First Grand Principal of the Supreme Grand Royal Arch Chapter of Scotland March 7, 1913.

Norman S. Case, former Governor of Rhode Island, was passed in Corinthian Lodge No. 27, Providence, March 13, 1917.

Harry S. Truman, U. S. Senator from Missouri, received the 32nd degree at Kansas City, Mo., March 31, 1917.

Carl A. Hatch, U. S. Senator from New Mexico, received the 32nd degree at Santa Fe, March 20, 1918.

The Prince of Wales received the 33rd degree at London, March 8, 1932.

ANOTHER VETERAN

Jacob L. Loeb, 73 years a Mason and said to be Michigan's oldest living member of the Fraternity, was born in Germany in 1937. He came to this country 20 years later and settled in Michigan where he was continuously engaged in mercantile pursuits for 50 years, 44 of which were in Jackson.

He retired in 1907, and since then has spent much time in Florida and California. Mr. Loeb became a Mas-

ter Mason February 5, 1862, and for the past 64 years has been a member of Michigan Lodge No. 50, at Jackson.

A TRIBUTE TO MASONRY

Dean Brown, of Yale, in speaking of his work in Masonry said:

"I have been present at a great many stately services of worship. I have seen high mass celebrated in St. Peter's at Rome. I once attended the midnight mass of the Greek Church the night before Easter in the Cathedral at Athens. I have heard the marvelous singing of the choirs in St. Isaac's Cathedral of the Assumption in the Kremlin at Moscow in the days when the Czar was on his throne. I have heard the call to prayer from the minarets of the mosques in Cairo and in Damascus, in Constantinople and in Delhi. I have gone within to see devout Moslems prostrating themselves on their prayer rugs with their faces toward Mecca. I have seen earnest Japanese worshipping according to their method in the great Buddhist temples of the Hongwanji sect in Kyoto, Japan. I would say that the most deeply impressive religious ceremonies that I have ever personally witnessed, anywhere, were some of those in connection with the conferring of the higher degrees in Scottish Rite Masonry."

GRAND SECRETARIES OF GRAND CHAPTERS

IN CORRESPONDENCE WITH THE GRAND ROYAL ARCH CHAPTER OF MASSACHUSETTS

Alabama, Guy T. Smith, Masonic Temple, Montgomery.
Arizona, Harry A. Drachman, Box 229, Tucson.
Arkansas, John Q. Wolf, Batesville.
California, Thos. A. Davies, 421 Masonic Temple, San Francisco.
Colorado, Wm. W. Cooper, 320 Masonic Temple, Denver.
Connecticut, George A. Kies, Masonic Temple, Hartford.
Delaware, John W. Macklem, P. O. Box 94, Wilmington.
Dist. of Columbia, J. Claude Keiper, Masonic Temple, Washington.
Florida, Cary B. Fish, 233 Palm Ave., Sarasota.
Georgia, Wm. J. Penn, Jr., 801 Mulberry St., Macon.
Idaho, Edward H. Way, P. O. Box 1753, Boise.
Illinois, James E. Jeffers, Box 174, Springfield.
Indiana, Robert A. Woods, Masonic Temple, Princeton.
Iowa, George E. Masters, Glenwood.
Kansas, Elmer F. Strain, Masonic Grand Lodge Bldg., Topeka.
Kentucky, G. Allison Holland, Lexington.

Louisiana, Charles C. Brown, Masonic Temple, New Orleans.
Maine, Convers E. Leach, Masonic Temple, Portland.
Maryland, Gustav A. Eitel, Masonic Temple, Baltimore.
Michigan, Chas. A. Conover, 95 W. Chicago St., Coldwater.
Temple, St. Paul.
Minnesota, John Fishel, Masonic Temple, St. Paul.
Mississippi, Edward L. Faucette, Meridian.
Missouri, Ray V. Denslow, Trenton.
Montana, Luther T. Hauberg, Box 896, Helena.
Nebraska, Lewis E. Smith, Masonic Temple, Omaha.
Nevada, L. Wm. Semenza, 245 Vine St., Reno.
New Hampshire, Harry M. Cheney, Concord.
New Jersey, Charles D. McCracken, 53 No. Union St., Lambertville.
New Mexico, Alpheus A. Keen, Box 535, Albuquerque.
New York, Charles C. Hunt, Masonic Hall, New York.
North Carolina, Wm. Ritchie Smith, P. O. Box 1059, Raleigh.
North Dakota, Walter L. Stockwell, Fargo.
Ohio, Mont C. Hambricht, 1st Nat'l Bank Bldg., Springfield.
Oklahoma, Ira B. Kirkland, 1st Nat'l Bank Bldg., Muskogee.
Oregon, D. Rufus Cheney, Masonic Temple, Portland.
Pennsylvania, Joseph E. Quinby, Masonic Temple, Philadelphia.
Rhode Island, Wilbur A. Scott, 87 Weybosset St., Providence.
South Carolina, O. Frank Hart, Masonic Temple, Columbia.
South Dakota, George A. Pettigrew, Sioux Falls.
Tennessee, Thomas E. Doss, 108 Seventh Ave., North, Nashville.
Texas, Thomas M. Bartley, Masonic Temple, Waco.
Utah, John M. Dunlap, Masonic Temple, Salt Lake City.
Vermont, Archie S. Harriman, Masonic Temple, Burlington.
Virginia, James M. Clift, Masonic Temple, Richmond.
Washington, Wesley C. Stone, 412 Hyde Building, Spokane.
West Virginia, George M. Ford, P. O. Box 643, Wheeling.
Wisconsin, William F. Weiler, 790 North Van Buren St., Milwaukee.
Wyoming, Richard H. Repath, P. O. Box 816, Cheyenne.
United States, Charles A. Conover, 95 W. Chicago St., Coldwater, Mich.
FOREIGN GRAND CHAPTERS
Alberta, Cyril A. MacPherson, 1412 Second St., N. W., Calgary.
British Columbia, J. W. Prescott, 603

Hastings St., W., Vancouver.
Canada, Edwin Smith, 709 Temple Building, Toronto.
England, P. Colville Smith, Freemasons Hall, London, W. C.
Ireland, H. C. Shellard, Freemasons Hall, Dublin.
Manitoba, George W. Syme, Masonic Temple, Winnipeg.
New Brunswick, J. Twining Hartt, Ritchie's Building, St. John.
New South Wales, Frederick R. Sinden, 160 Castlereagh St., Sydney.
Nova Scotia, Brenton F. Porter, Truro.
New Zealand, Charles W. Nielsen, P. O. Box 236, Wellington.
Quebec, W. W. Williamson, 1559 St. Mark St., Montreal.
Queensland, R. W. T. Kendrick, G. P. O. Box 425-F, Brisbane.
Saskatchewan, Francis B. Reilly, 312 Westman Chambers, Regina.
Sectland, George A. Howell, 76 Queen Street, Edinburgh.
Victoria, Charles K. Calm, 164 Flinders St., Melbourne.

PRESIDENT REFUSES TO RECALL AMBASSADOR

Representative John P. Higgins, of Massachusetts, is reported to have written President Roosevelt concerning two matters connected with alleged religious persecution in Mexico. One suggested that the recently named Ambassador of Mexico to the United States, Dr. Francisco Castillo Najara, be declared *persona non grata* to indicate this nation's disapproval of religious persecution alleged to be going on in that country. The other demanded the immediate removal of Hon. Josephus Daniels who is our Ambassador to Mexico. The grounds stated by Mr. Higgins were to the effect that Mr. Daniels' association with leaders of the alleged religious persecution in Mexico indicated a "tacit approval of their actions."

The President replied to Mr. Higgins as follows:

"I have received your letter of January 15, 1935, in which you recommend, as a means of indicating this Government's disapprobation of the religious policies of the Government of Mexico, that it decline to signify its approval of the appointment of an ambassador from Mexico to replace Dr. Fernando Gonzalez Roa.

"In reply, I may say that on January 8, 1935, in response to an inquiry from the Mexican Embassy in this Capital, the Department of State, having been duly authorized by me, advised the embassy that the appointment of Dr. Francisco Castillo Najara as Ambassador of Mexico met with my approval.

"In the circumstances, even though the action along the lines you propose

were otherwise desirable, you will realize that it would be quite impossible for me to give consideration to the suggestion contained in your letter.

"With regard to your statements concerning Ambassador Daniels, I desire to point out that the newspaper reports to which you refer appear to have been based upon a distortion of the facts surrounding the Ambassador's visit to Secretary Garrido Canabal.

"Shortly after the inauguration of the present administration in Mexico, Ambassador Daniels paid courtesy calls on all of the members of the new Cabinet, among them the Secretary of Agriculture. These visits were fully reported by Ambassador Daniels in his despatches to the Department of State, and I can assure you that to interpret his actions otherwise than as the performance of a courteous formality is as unjust as it is unwarranted by the facts."

UNIQUE CEREMONY AT PITTSFIELD

A most unusual Masonic meeting was held at the Masonic Temple in Pittsfield, Mass., when Masters Lodge No. 5 of Albany, N. Y., Wor. Clifton A. Hoag, Master, accompanied by a full corps of officers and 50 members; Mount Anthony Lodge No. 13 of Bennington, Vt., Wor. Norton Barber, Master, with all officers and 30 members; Wyllys Lodge No. 99 of West Hartford, Conn., Wor. Edwin C. Shultz, Master, with a degree team of 33 and 30 members; Crescent Lodge of Pittsfield, Mass., David B. King, Master, officers and 193 members as well as about 100 visitors from 18 lodges, met at the invitation of Crescent Lodge to exemplify the ritual of the four Grand Jurisdictions.

After a dinner at 6.15 to 250 visitors, the visiting delegations were received by the Master of Crescent Lodge, each master with the members of his lodge being received in the East and afterwards taking seats reserved for them.

R. W. Oscar S. Read, district Deputy for the 16th (Mass.) District was then received with his suite, on which were Past Grand Masters from two Grand Lodges, seven officers and past grand officers from three states, eight district deputies from four Grand Jurisdictions and other distinguished guests.

The officers of Mount Anthony Lodge No. 13 exemplified a part of the first degree according to the Vermont ritual, after which Masters Lodge No. 5 gave the same part of the first degree using the New York ritual. Crescent Lodge then showed the Massachusetts ritual in a part of the third

degree, and Wyllys Lodge No. 99 closed the ritualistic work by exhibiting the second section of the third degree with a full Fellowcraft team in costume.

All of the work was given efficiently and in a very impressive manner; much credit is due all officers for their careful preparation.

At the close of the work M. W. Herbert W. Dean P.G.M. of Massachusetts gave a short talk on "Why These Differences in Ritual," tracing briefly the development of the ritual from 1717 to the present day and pointing out the different influences which had a bearing on the formation of the rituals in the four states represented on this occasion. He closed by pointing out how small was the relative value of the differences in ritual as witnessed when compared with the benefits derived from a meeting which could bring together Masons from four Grand Jurisdictions in the spirit of friendship, tolerance and trust so much needed in a world of confusion and uncertainty.

All agreed that it was a meeting which would always remain a bright spot in their memories, not only because of the delightful spirit of true fellowship which prevailed but also because of the broader vision of Masonry and its possibilities which was impressed upon them.

MASONS ADVOCATES OF PEACE

Peace, during which civilization has made its only great strides, has ever been the theme of the great teachers and prophets of mankind. Freemasonry, in its ethical principles, extols the virtues of peace. Many members of the Fraternity stand out as world leaders in peace movements. Among them are the following, nearly all of whom were given the Nobel Prize for peace, literature or scientific work:

Lean Bourgeois, president of the Ministerial Cabinet of France and a permanent member of the Peace Council of The Hague, received the Nobel Prize for Peace in 1920.

Elie Ducommun, Master of "Alpina" Lodge, Switzerland, who devoted the last years of his life to directing the International Peace Bureau in Berne, received the Nobel Prize in 1902.

Henri Dunant, Swiss philanthropist, devoted his life and fortune to discover ways and means to lessen the cruelties of war. He received the Nobel Prize in 1895.

Alfred Fried, Austran writer, collaborated with the famous pacifist Berta Suttner, and was a member of the International Institute of Peace. He was named Doctor *honoris causa* of the University of Leyden, and founded the

magazine *Abajo las Armas* (Down with Arms), publishing, besides, numerous pacifistic works.

Rudyard Kipling, well known English writer who received the Nobel Prize for Literature, rendered colonial service in India. In that service his deep love for man, without distinction as to race or color, became manifest in much of his life's work and Masonic writing.

Henri Lafontaine, Professor of Law in Brussels and vice-president of the Senate, was a member of the International Peace Bureau in Berne and received the Nobel Prize in 1913. He was also co-founder of the International Bibliographical Institute, a pacifist organization.

Wilhelm Oswald, a celebrated man of German science, founded the quantitative theory of colors, energetic monism, etc. He received the Nobel Prize in 1909.

Charles Richet, French physician and a member of the French Institute and of the Academy of Medicine, also wrote *History of Humanity*. He received the Nobel Peace Prize.

Theodore Roosevelt, former U. S. President, was given the Nobel Peace Prize because of his labors as mediator in the Russo-Japanese War.

Stressemann, Minister of Foreign Affairs in Germany, is known to the world for his labors in favor of peace. He may be considered the founder of the so-called "policy of Locarno." He fought tenaciously for his ideals and died young because of the moral suffering caused him in the campaign of discredit which his political enemies waged against him.

REPORTS OF ULSTER FREEMASONRY

The annual reports of the Provincial Grand Lodges in the North of Ireland to the Grand Lodge of Ireland show progress in Masonic activities.

Improving industrial outlook which had a bearing on Masonic interests in Belfast and the North was noted in the report of the Grand Lodge of Antrim.

The passing in October, 1934, of one of Ireland's distinguished Masons, Sir Robert H. H. Baird, Grand Treasurer of the Grand Lodge of Ireland, was fittingly commented on by the several Provincial Grand Lodges. His brother, Major William Baird, succeeded him in that position.

The report of the Grand Lodge of Antrim mentions as its special feature the visit of the Grand Lodge of Ireland, with the Earl of Donoughmore, Grand Master, accompanying the other grand officers. On that occasion the following brethren were presented as

receiving the honor of appointment as representatives of foreign grand lodges for the Grand Lodge of Ireland: "Samuel Smyth, from the Grand Lodge of Maryland; John Walter Gillmour, from the Grand Lodge of Rumania; George B. Walkington, from the Grand Lodge of Vermont, and William M. Fullerton, from the Grand Lodge of Oregon. On the following evening a banquet under the joint auspices of Antrim and Down was given in honor of the visit.

Hon. H. G. H. Mulholland succeeded the late Col. R. G. Sharman-Crawford as Provincial Grand Master of the Province of Down. In his report he mentioned in gracious terms the work of Dr. Raymond F. Brooke, Deputy Grand Master, and other grand officers of that Province; also most appropriately the long and notable service of his predecessors to Freemasonry and to Ireland.

Other Provincial Grand Lodges which made reports were Londonderry and Donegal; Tyrone and Fermanagh, and Armagh.

SWISS GOVERNMENT MAY VOTE ON PROHIBITING FREEMASONRY IN 1935

Information from reliable sources states that the year 1935 may witness a referendum in Switzerland on the subject of prohibiting Freemasonry in that country by constitutional amendment.

La Tribune de Geneve carried an article on the question in its issue of November 2, 1934, in which it appears that a demand for the suppression of all Masonic societies was supported by a petition for a referendum. The petition was sent to the Federal Chancery of the Swiss Government under date of October 31, 1934, with lists said to contain a total of 56,579 signatures. An analysis of the lists presents the significant situation of being somewhat unequally distributed.

The *Tribune* states:

"Thus, the Latin sections of the country furnish a proportionately large number of signatures, and Berne (the capital) heads the list with 12,883 names as against only 1,948 from Zurich. At Fribourg 9,253 names were obtained, in the canton of Vaud 5,553, in Valais 3,796, in Geneva 2,116, at Neuchatel 927, and in the Tessin 6,091. Not a single signature was obtained, however, in the districts of Rhodes-Exterieurs and Rhodes-Inferieurs."

Among some Masonic leaders in Switzerland the call for a referendum to destroy Freemasonry by constitutional amendment portends danger to the Fraternity. Others, recalling that

Switzerland is historically the stronghold of free institutions and the Swiss themselves a liberty loving people, believe that the initiative of the "Helvetion Action" against Freemasonry will recoil upon its instigators.

It is hoped that the Swiss people will vote overwhelmingly against the proposed amendment.

SERVICE IN MASONRY

Adherence to Masonic principles by active participation in civic enterprises, by the development of character and the spirit of service to others, was stressed by Dr. S. Parkes Cadman, senior grand chaplain of the Grand Lodge of the State of New York, in an address before 700 members of Masonic lodges from all over New Castle County, in Grace Methodist Episcopal Church, Wilmington, Del., on the evening of Thursday, January 10.

Dr. Cadman pointed out that to be true to Masonic principles a man must be devoted to the idea of performing service to others. "A good Mason," he said, "is always a good citizen, and one of the practices of good Masonry is to stress development of good character. Participation in activities for the public good, whether in the field of art, letters, engineering, political endeavor or other field, should be a characteristic of a member."

The Rev. C. W. Clash, grand chaplain of the Grand Lodge of Delaware, presided. The music was provided by the organist and members of the Masonic chorus.

Prior to the meeting, a committee headed by Harris Samonisky, deputy grand master of the grand lodge, met Dr. Cadman at the French Street railroad station, and escorted him to the Hotel duPont, where dinner was served.

W. O. Wingate, Grand Master of the Grand Lodge of Delaware, members of his staff, and members of the committee on arrangements, were hosts at the dinner.

ENGLISH NOTES

Col. Sir Thomas Courtenay Thye-don Warner, Third Grand Principal, Royal Arch Masonry of England, and Past Senior Grand Warden of the United Grand Lodge of that country since 1911, died recently at the age of 77. He was the 19th holder of the office of Third Grand Principal of England. That position has been held by such distinguished Englishmen as third Lord Sherborne, second Lord de Tabley, the Duke of Albany (1884), second Lord Leigh, Sir Frederick Halsey, Judge Philbrick, Col. Robert Townley

Caldwell and the Very Rev. John Studholme Brownrigg, Dean of Bocking.

Sir Courtenay Warner, a member of the House of Commons for 32 years, was active in many other civic and political affairs of his country.

At the annual communication of the Grand Lodge of Scotland, held at Freemasons' Hall, Edinburgh, Lord Saltoun was installed for a further term as grand master. The ceremony was conducted by Lord Belhaven and Stenton, Past Grand Master. Lt.-Col. Alexander H. Farquharson and Brig.-Gen. Sir Norman A. Orr-Ewing were appointed Grand Master-Deputy and Substitute Grand Master, respectively.

AUSTRIA

The Grand Lodge of Vienna had its annual meeting on March 24. They were "honored" by the presence of an officer of the police.

During the month of April the Grand Lodge of Vienna had to carry on most of its work in conferences rather than meetings and they were often attended by police officers.

That Grand Lodge sent condolences to Mme. Dollfuss upon the assassination of her husband. It also sent a message to Vice-Chancellor Starhemberg assuring him that the Grand Lodge will always remain patriotic in spite of accusations to the contrary.

MASONIC DISPUTE IN SPAIN

All signs point to a revival of the old controversy over Masonic activity in politics, which raged so fiercely both in Spain and France during the last century.

The Cortes approved a motion a few weeks ago, proposing that army and navy officers should not be allowed to belong to the Freemasons. This was hailed as a victory for the Catholic Right, but it was denounced by Premier Lerroux and Santiago Alba, President of the Cortes, as another time-wasting political manoeuvre. The motion is not a law, and therefore cannot be enforced.

Even Rightist newspapers regretted the Parliament's preoccupation with such debates, while its legislative program awaits attention.

Socialists, the strongest anti-clerical allies of Spanish Freemasons, were not present to vote against the motion, because they are boycotting the Cortes. Right Wing deputies voting for the motion included the Catholic Popular Actionists, Agrarians and Monarchists. All three parties are strongly Catholic.

Besides having a political party, Freemasons also have a newspaper. *The Liberal* is their recognized mouth-

piece, and this daily's editorials clearly imply that only Masons have always held truly liberal political views in Spain. It points out that among celebrated Masons in Spanish history were the two Presidents and nearly all the statesmen identified with the First Republic, which lasted only eleven months after it was proclaimed on February 11, 1873.

Obviously for the edification of monarchists, the newspaper also asserts that Amado of Savoy as well as General Prim, who invited him to take the Spanish throne when that republic collapsed, both were Masons. The Liberal further recalls that it was a Masonic Premier who abolished the Inquisition forever just 100 years ago.

Meanwhile relations between republican Spain and the Vatican show steady improvement. Prospects are excellent for early revision of certain articles of the Constitution, sponsored originally by Socialists and allied anti-clericals. The negotiations conducted at Rome by Leandro Pita Romero, Ambassador Extraordinary to the Holy See, are progressing favorably, and it is believed ground may be found for a *modus vivendi* which will safeguard the interests of the church in Spain.—WILLIAM CARNEY, in *The New York Times*, February 23, 1935.

KIPLING

Rudyard Kipling was born in Bombay, India, December 30, 1865. When only twenty years and a half, he was initiated by a special dispensation obtained for that purpose, in Hope and Perseverance Lodge No. 782, at Lahore, where his father was curator of the museum so lovingly described in his splendid Masonic story, "Kim," which breathes that broad tolerance for which Kipling is noted. In 1888 he joined Independence and Philanthropy Lodge No. 391, meeting at Allahabad, Bengal. He wrote once that he was entered for membership by a Hindu, passed by a Mohammedan, and raised by an Englishman, while the tyler was a Jew. He says he was secretary for some years, of this lodge, Hope and Perseverance No. 782, at Lahore, E. C. (English Constitution). It was this remarkable experience that brought forth his truly Masonic poem so well known to all Masons, "The Mother Lodge." He has been made an honorary member of Canongate Kilwinning Lodge at Edinburgh, of which distinction he is justly proud.

In 1933 he was elected a fellow of the Philalethes Society, an organization of Masonic writers and thinkers devoted to the pursuit of Truth through Masonic light.

HOLLAND

In replying to a campaign led by the adversaries of Freemasonry in an attempt to pass a law that no government official may be a Mason, the Grand Orient of Holland has recently published a brochure which it has scattered profusely throughout the country.

The Grand Orient of Holland has replied to all attacks. Is this a good policy or not? The future alone can tell us. At present it seems that different countries require different methods due to local customs and characteristics of the people.

MASONIC NOTES

Mr. William R. Towne, 33°, secretary of the Scottish Rite Bodies at Seattle, Wash., recently celebrated his 75th birthday. On February 19, 1935, he will have served 40 years as secretary of the Seattle Bodies. Of long-lived old New England ancestry, Mr. Towne and his many friends expect him to finish a half century or more in his present post of duty.

Mr. John E. Lewis, 32°, K.C.C.H., Senior Grand Warden of the Grand Lodge of Montana and a resident of Kalispell, died December 7, 1934. Philanthropic in spirit and action, Mr. Lewis bequeathed \$25,000 to the Masonic Home of Montana and \$5,000 to the Grand Chapter, Order of the Eastern Star of that state.

English Freemasonry has five lodges which have received permission to prefix the bi-centenary bar CC to their names. They are: Royal Kent Lodge of Antiquity No. 20, Chatham, dating from 1723; Anchor and Hope No. 37, Bolton, 1732; Royal Cumberland No. 41, Bath, 1733; Lodge of Relief No. 42, Bury, 1733, and Old Union No. 46, London, 1735.

There are quite a number of other lodges whose warrants bear dates which entitle them to apply for permission for the prefix, but which may be unable to show continuous activity for that length of time.

The 100th anniversary of the first Masonic Lodge meeting held in the State of Texas was commemorated March 16, 1935, at Brazoria. On this date the Masons from various parts of the state held a conclave beneath the boughs of the old live oak known as "Masonic Charter Oak of Texas." It was in this identical spot March 16, 1835, that Anson Jones, John H. Wharton, Asa Brigham, A. E. Phelps, Alexander Russell and J. B. Caldwell, charter members of the first lodge of

Texas, held their first meeting. Mr. John H. Crooker, of Houston, Grand Master of the Grand Lodge of Texas, made the principal address at the celebration of this event. A basket picnic was also a feature of the occasion.

Three hundred and sixteen English Masonic lodges out of more than 5,500 have associated with their titles the names of Saints. The lodges were so named, it is pointed out by *The Freemason's Chronicle*, of London, more to associate them with a locality, such as a church parish, than because of any symbolical connotation. There appears, however, to be some question as to the incentive in determining upon the name of St. Ambrose Lodge No. 1891. Some hold that the founders of this lodge sought to portray the aims and ideals of their lodge by identifying it with the life of Ambrosius "the Immortal," or "Ambrose of Milan" as he is also known. Others are of the opinion that the lodge was named for the first name of its Master designate, the Rev. Ambrose Wm. Hall, M.A., who was Past Grand Chaplain of the United Grand Lodge and Past Provincial Senior Grand Warden for the Province of Surrey.

The Masons of California have set out to raise an addition of \$1,000,000 to the Masonic Homes Fund of that state. The campaign was started March 1, 1935, and will continue to July 1. Popularity of the undertaking was determined several weeks ago in various parts of the state. One hundred per cent co-operation was enthusiastically voted in parts of the state for the plan.

During the past year nearly \$100,000 in small endowments have been added to the Homes Fund.

Cyrus E. Hull, of Los Angeles, California, was 104 years of age on October 28, 1934. He was raised to the Sublime Degree of Master Mason in Hampden Lodge, Springfield, Mass., on March 23, 1853. He is looking forward to celebrating his 82nd continuous year as a Mason on March 23, 1935. The longest record is 83 years and 45 days. Becoming a charter member of East St. Louis Lodge No. 504, East St. Louis, Ill., October 3, 1863, Bro. Hull still retains his membership there.

On March 13 and 14 the Grand Lodge, A.F.M., of South Carolina, held its annual communication at Columbia, at which time Grand Master O. Frank Hart, 32°, K.C.C.H., who is also Past Grand High Priest of the Grand Chapter, R.A.M., Past Grand Master of the Grand Council, R. & S.M., and Past

Grand Commander of the Grand Commandery, K.T., installed as his successor, his brother, Joseph Hart, of York, S. C., who is also Past Grand High Priest and Past Grand Comander of the Grand Commandery, K.T., of South Carolina.

Charles Stephen Schurman, 33°, publisher, civic worker and prominent Mason, died at his home in St. Paul, Minn., recently, at the age of 77.

Joining Shekinah Lodge No. 171, of that city, in 1890, he served as Master one year and secretary 21 years. He was Past Grand Commander of the Grand Commandery, K.T., of Minnesota, and was serving his 24th year as Recorder of Damascus Commandery No. 1, K.T., when he died. He was active in the Scottish Rite, Southern Jurisdiction, for many years and received the 33rd degree at Washington, D. C., in 1923.

Destroyed by the recent earthquake in California, the Masonic Temple of Alta Loma Lodge No. 643, at Signal Hill, has been rebuilt and dedicated. El Petrol Chapter, O.E.S., and El Petrol Bethel of Job's Daughters, will also occupy the building.

Signal Hill, with a population of 2,100 people, claims to be the richest city per capita in the world.

Included in the recent fire which destroyed 20 blocks of Nome, Alaska, was the Masonic Temple which housed Anvil Lodge No. 140. The total loss to the lodge is about \$45,000.

Thirty-five members of the Fraternity were made homeless by the fire, the loss to them exceeding \$500,000, but no Masons were injured, according to the report of Mr. Leroy M. Sullivan, Master.

Lewis E. Smith, 33°, Grand Secretary of the Grand Lodge, A.F.&A.M., of Nebraska, is of the opinion that that state has the unique distinction of having the senior past grand master; senior past grand high priest; senior past grand commander within the United States, and the senior thirty-third degree honorary in the southern jurisdiction. The senior past grand master, John J. Wemple, who now resides in Oklahoma, was grand master of the Grand Lodge of Nebraska June, 1884, to June, 1885. Francis E. White, 33°, is the other senior official as referred to and was so presented and introduced at the Knights Templar Triennial held at San Francisco, Calif.

Lord Stradbroke, pro grand master of Mark Grand Lodge, recently installed Major R. L. Loyd, late Second Life Guards, as pro grand master of the Mark Lodge of Berkshire and Ox

ford. Major Loyd succeeds the late Canon F. J. C. Gillmor, who held office ten years.

The earliest date in connection with Masonry in America that has come to my notice heretofore was 1606. M. W. Sereno D. Nickerson, said, among other things:

"One of Brother Nickerson's great disappointments was his inability to gather more information, for want of time, relative to the famous stone, the original description of which is in the possession of the New England Historic Genealogical Society; this stone marked with Masonic emblems, with its date of 1606, was found at Annapolis Royal, Nova Scotia, and properly authenticated, and is fully described in our Proceedings for 1891."

Mention was then made to the lodge at King's Chapel, 1720, and to the vessel "Freemason" cleared from Boston in 1721; ending up with the Henry Price warrant.—P. T. NICKERSON.

A footnote in the tercentenary edition of Goodwin's "Pilgrim Republic," p. 197, says that Earl Pembroke was Grand Master of Freemasonry in England June 1, 1621, and Earl Arundel in 1633-5. The Operatives were meant supposedly.

MEXICAN LIES SPIKED

"A Michigan Roman Catholic priest seeks free advertising for his malicious propaganda in fraternal papers, and claims he has letters from all over the United States, England and France, charging that the Free Masons are behind Mexico's "persecution."

"His alleged letters must be from others like himself for kind. Are the clique ashamed of their name, Roman Catholic, as they now call themselves 'catholics?' This dad avers he wishes 'to spike some lies.' Well, the only lies are his own. And we will 'spike' them here and now.

"Fifteen or more years ago, the writer corresponded with the President of Mexico, who also is a Freemason, Knight Templar and Shriner, and very friendly with American Freemasons. A United States attorney, office associate of this writer, visited the President of Mexico, and he sent us his regards and best wishes. We have a copy of Mexico's New Constitution, and believe it even superior to ours.

"Further: from a mass of correspondence and authentic records, it is gleaned that all religions and creeds are free to exercise their religious rights in Mexico. (This evidently dubs Roman catholicism as neither church nor creed). One of the most prominent churchmen in Mexico for years insists

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that all Protestant churches, and others, are in perfect harmony with the Mexican Constitution and authorities, and are perfectly free and unmolested in their worship and educational activities. Any so-called "religion" that insists upon "ruling or ruining" should be unwelcome anywhere. This spikes this Roman catholic priest's "lies."

"If this holy dad will go to Mexico and "lie" about the government, the authorities and patriotic Mexicans will expel him from the country as public enemy number one—or may introduce him to a "firing squad."

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ANNUAL REPORT OF THE BUREAU OF MASONIC INFORMATION OF THE PHILALETHES SOCIETY

JANUARY 1, 1934—DECEMBER 31, 1934
To the Executive Council of the Philaethes Society:
Gentlemen—

May I express, first, my appreciation to each of the members of the council, for the wholehearted cooperation and sympathetic help with which the Bureau of Masonic Information has been aided and forwarded in the work which has been done during the year 1934. Without this help it is certain that much of the activities of the Bureau of Masonic Information might have been in vain.

During the year just past, Masonry has been on the road to recovery, with greater and more specific activity shown in these things which will aid in building a bigger and better Masonry—in this, the Philaethes Society, and the Bureau of Masonic Information, has been keeping pace with progress. The latter has so extended its work as to be a distinct factor in the creation of a more intelligent and dedicated Masonic leadership.

In a report of the activities of the past year, several phases of the work of the Bureau of Masonic Information ought to come in for careful analysis and discussion. Each will be considered from the point of view of purpose, activity, and results. Let each be considered apart, and the story be told understandingly.

MEMBERSHIP

Figures compiled at the close of the year of 1934, show that the total membership (including the 40 Fellows at home and abroad), of the Philaethes Society, is 141. This includes 22 Fellows and 60 members in the United States, Canada and the territorial possessions of the United States, and 18

Fellows together with 41 members abroad; thus the year 1934 shows a net gain in membership over the previous year of 15 members.

Membership figures may mean much or little—if hastily compiled without reference to mode of acquisition or activity, they are but a matter of addition and subtraction. If, on the contrary, they are coupled with a careful analysis of the activity of the group they represent, these same figures may give a very accurate picture of the accomplishment of the ideal of the group which they represent. In the Bureau of Masonic Information of the Philaethes Society, which represents the point of contact between the Philaethes Society and the Craft at large, may thus be pictured what has been accomplished.

ORGANIZATION

Through the establishment of the system of STATE AIDES, the Bureau of Masonic Information has been able to place in many states of the Union, representative members of the Philaethes Society, through whom, and by whom, the Bureau may be properly represented in the matter of getting accurate first hand information regarding Masonic conditions in these localities, as well as supervisory and advisory assistance in keeping up the work of contacting desirable material for membership and publicity. It is hoped that within the next few months, all states will be represented by a STATE AIDE, and we shall have one hundred per cent cooperation.

PUBLICITY

One of the most important activities of the Bureau of Masonic Information of the Philaethes Society, has been in the matter of contacting the many Masonic magazines and newspapers, both in this country and abroad. This has been done in several different ways. First, through the magazines whose editors are already either Fellows or members of the Philaethes Society; second, through an arrangement of giving an AFFILIATED MEMBERSHIP to those Masonic editors who will accept such an arrangement, same to be without fee or cost, by which these editors will donate space in their publication to the Bureau of Masonic Information for its use.

It has been found that this latter arrangement has not only been enthusiastically received, but that through it, much missionary work has been done. In addition, a great deal of interest has been expressed in the cooperation between these Masonic publications and the Bureau of Masonic Information, as evidenced by several articles appearing in some of the foreign Ma-

sonic press, and which shows indication of greater activity in the future.

An analysis of the publicity of the Bureau of Masonic Information, shows that the monthly mimeographed arti-

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cles sent out by the Bureau to 27 Masonic publications resulted in 20 of these magazines using this material at least once, while five magazines (*Virginia Masonic Herald*, *Montana Mason*, *Square & Compass*, *Denver*; *Masonic Tribune*, *Seattle*, *Wash.*, and *Kansas Masonic Digest*, *Wichita*, *Kansas*), used the material each month regularly.

In regard to the material used, may it be said that following several preliminary or introductory articles by the Director of the Bureau, on the series, "*Building the Temple*," special articles were secured from some of the outstanding Fellows of the Philaethes Society, on Masonic Symbolism, Ritual, Law and History, which have been particularly effective in stimulating thought along the lines of Masonic study in these particular fields. To date ten (10) such articles have appeared, and there is in the archives of the Bureau of Masonic Information, enough material for future articles for some time to come.

The majority of Masonic magazines using the material of the Bureau of Masonic Information in anything like a regular manner, have adopted a particular form of heading, suggested by the Director, in which the cut of the Philaethes Society is used, with the caption — WITH ROUGH ASHLAR AND TRACING BOARD, and other supplementary material in the heading, intended to amplify the desire of the Bureau of Masonic Information of the Philaethes Society to assist in a better understanding of Freemasonry.

STUDY CLUB ACTIVITIES

In connection with the page of publicity which is used in the various Masonic magazines served by the Bureau of Masonic Information, it may be said that much activity along the line of another of the primary purpose of the Bureau has been fostered, namely, the ROUND TABLE or STUDY CLUB groups, for the purpose of learning more of Masonic precepts.

The year's activities have given the Director of Masonic Information, much valuable experience in methods and policies to be used in contacting and servicing Study Clubs. In the first place, the inquiries which have come to the Bureau, (many of them directly attributable to the publicity in the supporting Masonic magazines), have shown a deep desire on the part of interested Masons to learn more of the mysteries of Masonry, and know, not only how to study, but to interpret the facts which they find after that study.

It is an interesting fact that of all these inquiries, not one has expressed a desire to have any sort of Masonic

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Handbook. There is a desire for reference works, and methods of study, together with some sort of procedure, and the matter of Masonic leadership in the groups is rapidly becoming one of the most important facts in Masonic study.

From this point of view the Bureau of Masonic Information has refrained from the sending of boilerplate study material, long lists of readings, and dubious outlines of work. On the other hand, individual inquiries for particular data has brought special reports and material to the inquirer from the Bureau with particularly satisfactory results.

Specialized service, individual activity and cooperation between the Bureau of Masonic Information, the membership and Fellowship and the rest of the body of Masonry is going to be the ideal toward which the Bureau will devote itself in the future. Through the publicity in the Masonic press, even to a greater extent, as more groups are contacted, and through individual effort and activity, the Bureau of Masonic Information of the Philaethes Society will find its greatest value.

POLICY AND CO-ORDINATION

One of the principal things which is desired for the future, is that the Fellowship and membership of the Philaethes Society may not only make use of the facilities of the Bureau of Masonic Information, but that these men may be so motivated by a desire to be of service, that they will give a portion of their talent and time to help make this Bureau better and more able to give accurate and detailed Masonic data to those who ask for such material. To this end, an effort is going to be made to get as much up-to-date and accurate information on every member and Fellow of the Philaethes Society as possible, with the idea that the talent of each may be utilized to the good of all.

THE FUTURE

Contemplating the future, it is safe to say that with the added publicity that will be brought to the Philaethes Society through its own material in

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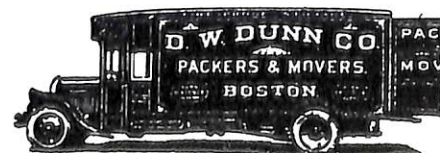
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Fraternally submitted,

JOHN BLACK VROOMAN, Director,
Bureau of Masonic Information,
The Philaethes Society.

A QUESTION IS ASKED

Commonwealth: 8209.

599 Columbus Avenue,
Boston, Massachusetts,
February 27, 1935.

Alfred Hampden Moorhouse, Editor,
NEW ENGLAND MASON C CRAFTSMAN,
27 Beach Street,
Boston, Massachusetts.

Dear Brother Moorhouse:

Will you kindly give space, if possible, in your forthcoming April issue of the MASONIC CRAFTSMAN, concerning this inquiry relative to General Giuseppe Maria Garibaldi? I am a subscriber and constant reader. I should like to ask the readers of your publication to communicate with me if any of them should have direct or traditional information regarding Brother Garibaldi's having lived in Winthrop, Massachusetts, at any time between July 30, 1850, and January, 1854?

According to the issue of the *Boston Transcript* for September 9, 1853, Brother Garibaldi arrived at the port of Boston, in command of the *Carmen*, September 6, of that year, and left for New York at once in obedience to the orders of the *Carmen's* owner. If this is correct, Brother Garibaldi must have returned to Boston in a short time, for a letter of his, headed "Boston, September 19," is in existence.

"A history of Staten Island," by Morris, states in the second volume, that "selecting Clifton, as a place of residence, Garibaldi took the first three degrees in Masonry at Tompkinsville." Brother John W. Curtis, secretary of Tompkins Lodge, states that old records of that lodge (#471 F&AM), were destroyed in 1856, so no information about Brother Garibaldi is obtainable there.

Any of your readers who may know anything of Garibaldi's having lived in Winthrop will confer a favor on me by letting me hear from them.

Fraternally yours,
DANIEL J. SMITH.

All Sorts

HATE AND PUDDING

"It was blow for blow," one official of the German foreign office said. "The British white paper was a blow for us and we replied with another blow."—Associated Press dispatch from Berlin.

Was Ernest Lissauer in the mind of this German official when he made his "blow for blow" statement. Lissauer, you may remember, wrote the German Hymn of Hate. It is grand invective. Huey Long himself could not do better. It put into a few burning words the supposedly undying hate of the German for the Englishman. Part of it runs as follows:

*French and Russian, they matter not.
A blow for a blow and a shot for a shot.
We love as one, we hate as one,
We have one foe and one alone.*

ENGLAND

*Hate by water and hate by land,
Hate of the head and hate of the hand,
Hate of the hammer and hate of the crown,*

*Hate of seventy millions choking down.
We love as one, we hate as one,
We have one foe and one alone—*

ENGLAND

And to think that an American humorist was more instrumental than anybody else in making the poem ridiculous! B. L. Taylor of the *Chicago Tribune*, whose verses appeared also in *The Herald*, laughed the Hymn of Hate into ineffectiveness by his gorgeous parody. Part of it is:

*Cranberry pie or apricot—
We love them not, we hate them not,
Of all the victuals in pot or plate,
There's only one that we loathe and hate.*

*We love a hundred, we hate but one,
And that we'll hate till our race is run—*

BREAD PUDDING

*You we hate with a lasting hate,
And never will we that hate abate:
Hate of the tooth and hate of the gum,
Hate of palate and hate of tum . . .*

*We love a thousand, we hate but one,
With a hate more hot than the hate of the Hun—*

BREAD PUDDING

The Lissauer poem will endure as an example of the mad fury which warped the world for four years. The Taylor parody will last long as an example of a parody which is as good as the thing parodied—*Boston Herald*.

TRIBUTE TO THE DEAD

A newspaper, in speaking of a deceased citizen, said: "We knew him as old Ten Per Cent—The more he had the less he spent—the more he got the less he lent—he's dead, we don't know where he went—but if his soul to heaven is sent—he'll own the harp and charge 'em rent."

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Proprietor: "Then would you mind calling the porter?"

AND SUCKERS

A Down East girl, so a news note relates, found a wedding ring in a cod. We've known others who got one from a shrimp.

THE PRINTER RULES

The Emperor Maximilian allowed as a coat of arms for the early printers, the symbol of an eagle with wings outspread over a globe. Maximilian was an educated man, and he divined that the printed word was civilized man's most powerful tool, and that it was the printer who gave wings and endurance to words. Printing seems to be a trade and a faith, for once a man has his finger in printer's ink, it is said that he is never happy in any other trade. Yet today, it is not one trade, but a group of allied crafts, all of them highly skilled, highly paid, and very technical.

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